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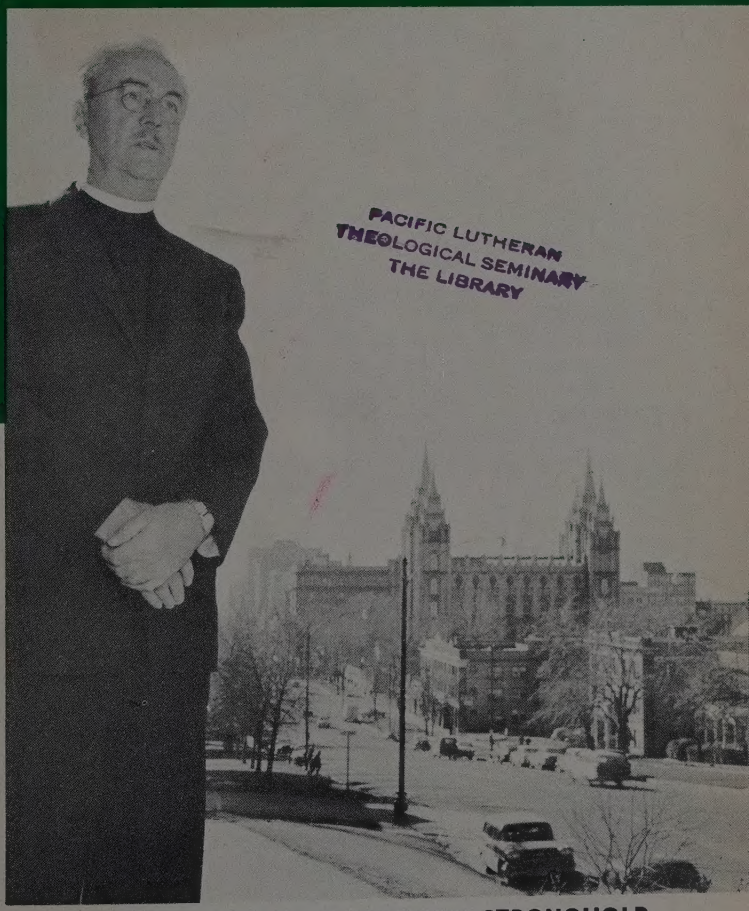

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ULC will organize congregation in Salt Lake City

Vol. 41, No. 30

APRIL 29, 1959

Epitaph for Today

I'M THINKING of sponsoring a contest. I don't know what the prize will be, but it won't be much. It's the idea behind the contest which will, I think, give it the necessary popularity.

The requirement will be simple. All one will have to do is to write an epitaph for our generation. Easy enough, I should think.

Of course many of my potential contestants will be lacking in experience. The use of epitaphs has dwindled these few years past. In an earlier age men gave themselves time to ponder the appropriate and succinct word which would sum up, in a quiet and lasting way, the nobility of purpose, the purity of life and the singularity of their grief for the one who was gone.

The only real concern I have is that too many of the entries will have to do with some sort of atomic cataclysm. An epitaph should be on a man's *life,* not his death. So, in the verse you submit, please refrain from making a rhyme of "H-bomb" or "reactor."

Write me an epitaph on the way w lived. By all means, let it contain a ref erence to the baby-sitter, PTAs, four somes, eightsomes, twelvesomes, execu tive committees, sub-committees, com panies, trustees, boards, brotherhoods and of all-members-guests-and-friend who are urged to turn out.

WHEN YOU are laboring over your en try, you might consider the eleven-year old member of our congregation whom I saw late one afternoon last week. She was walking toward her home and I of fered her a ride. When I asked her where she had been she replied, "To a committee meeting to plan refreshments and entertainment for a party my home room is having."

I wanted to say something to make her stop. "Turn back," I wanted to say "before it's too late. Save yourself while there's still time." But she wouldn't have understood. We never do. And that, my friends, is our epitaph.

—ROBERT KARSTEN

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COVER PICTURE. The Rev. Fred W. Henkel is gathering first United Lutheran congregation in Utah. Mormon Temple is in background of photo. For story of mission, see page 35.

THE CHURCH IN THE NEWS

Pope bars vote for Reds

Roman Catholics throughout the world were warned by Pope John this month not to vote for candidates or parties that support or favor Communists. The ruling, issued by the Sacred Congregation of the Holy Office, extended a 1949 decree which forbade votes for Communist Party members.

The Vatican radio explained that the new decree was a move to block votes for "collaborators" with the Communists. These people "while outwardly pretending to be everything but Communists, secretly in many ways support them in election campaigns," the report said.

In Italian elections since World War II, Roman Catholics had been told by their bishops not to vote for Communists or left-wing Socialists. The new decree extends the ban to Roman Catholics in all countries. Presumably the hierarchy in each country will indicate before elections what candidates and parties fall under the papal ban. The Vatican said that any church members who disobey the new decree will be barred from receiving the sacraments.

Italian Communists demanded in the Chamber of Deputies that protest be made to the Vatican for "this fresh interference in the internal life of the Italian state." They said the Vatican was meddling with the "free choice of electors."

Dr. Fry to resume full schedule

For two months Dr. Franklin Clark Fry, United Lutheran Church president, had been forced into unaccustomed inactivity. Hospitalized in early March by a kidney ailment, he had under doctors' orders remained away from his office during April, although huge piles of correspondence were carried in and out of his New Rochelle home. In early April he was absent for the first time in his 14 years as president from a ULC Executive Board meeting.

Jumping the gun by one day, the ULC president planned to attend meetings on April 30 at the church headquarters in New York. After that the usual hectic Fry schedule would resume. Among engagements on the May calendar were a television program to be filmed May 1, meetings of the committee drafting a constitution for the proposed merged church, a sermon on May 10 at Washington's National Cathedral at a special service for FBI personnel and their families, meetings of the Joint Commission on Lutheran Unity at Chicago, and attendance as ULC representative at conventions of the Central States and New York and New England synods.

Strength is restored

In recent weeks Dr. Fry has been gradually increasing his work load, spending up to four or five hours each day at his desk at home drawing up the first draft of the bylaws for the merged church.

"Strength is surging up inside of me again," he told THE LUTHERAN last week. "There is little, if any, doubt that I will be ready to start on a full schedule by the

first of May, the Lord willing and perhaps the Lord restraining. Seldom if ever has a man had a severe illness with the prospect of fewer lasting ill effects. For that I thank God."

Hartwick gets big bequest

United Lutheran college with the oldest name and the shortest history is Hartwick at Oneonta, New York. Merged into the college as its department of religion is the former Hartwick Seminary, which traced its beginnings to 1797. The college began independent existence in 1928, now has 553 students.

This month the college reported that it will receive one of the largest single gifts ever made to a United Lutheran institution. President Miller A. F. Ritchie announced that a bequest valued at $1,700,000 would come to the college as residuary legatee of the estate of Miss Marion Yager of Oneonta, who died in Italy on Feb. 22. The bequest is in memory of Miss Yager's brother, Willard, who died in Oneonta in 1929. Miss Yager was a Roman Catholic.

Dr. Ritchie said the gift would become part of the Hartwick College endowment fund and would bring the fund to nearly $2.5 million. He said the bequest reflected Miss Yager's "continuing interest in Hartwick College from its founding in 1928."

Clergy told to fight bias

Clergymen in southern states were continuing to take the lead in attempts to find a workable approach to race integration problems. Those who publicly advocated gradual integration got some verbal support from church leaders this month.

In Washington, the Rev. Paul L. Stagg of Front Royal, Virginia, told a conference of Southern Baptist ministers that to

LUTHERAN BISHOP CONFERS WITH U.S. LAWMAKERS

Dr. Hanns Lilje (center) of Hannover, Germany, met in Washington during U.S. tour with Rep. George M. Rhodes (D.-Pa.) and Rep. Albert H. Quie (R.-Minn.), both Lutherans; Sen. Eugene M. McCarthy (D.-Minn.), Roman Catholic; and Rep. Walter H. Moeller (D.-O.), Lutheran. For more about Bishop Lilje's tour, see page 11.

remain "uncommitted" in the controversy over school segregation "is to become involved in the guilt of irresponsibility." He urged the pastors to "break down the barriers between men, between races, between classes."

The Florida Baptist Convention heard Dr. R. B. Culbreth of Miami Springs warn against "silent pulpits" because of the "hostility we feel on the part of many church members." He said many members "are so full of prejudice that they do not want to hear what the Bible has to say." The Bible, he said, teaches that Christ died for all men regardless of race and that all believers are brothers.

"Southern McCarthyism" deplored

Efforts by some segregationists to identify desegregation with subversion were denounced as a "southern version of McCarthyism" by eleven Protestant social action leaders in a statement issued at Nashville, Tennessee. Signers included Episcopal Bishop Henry L. Louttit of Florida; Dr. A. C. Miller, Southern Baptist Christian Life Commission executive; and the Rev. Charles H. Boyles, Methodist youth leader.

Segregationists have attacked "the white Southerner, the educator, the newspaperman, the minister, the businessman, the attorney who tries to work on this sensitive problem," the statement charged. Goal of the attacks is "to silence those who do not accept the extremist position on segregation," the church officials said, calling them a "resurgence of McCarthyism in the South."

Dr. Dale Alford, Arkansas congressman who displaced Southern Baptist President Brooks Hays in last fall's election, was singled out for making a "wanton attack" in a congressional speech on "the good name of Harry S. Ashmore, editor of the Arkansas *Gazette*, and upon the reputation of the Southern Regional Council." The speech included "prolonged references" to the Communist conspiracy and then made "quick references to Mr. Ashmore and the council," the statement claimed. "Neither is charged with an improper word or deed; yet the allegation is made that the council was founded by a Communist. This allegation is both stale and discredited."

Vicar quits over race issue

Controversy had developed in the Episcopal Diocese of Southwestern Virginia over proposed integration of a camp and conference center at Hemlock Haven. Clergy had generally supported integration there, while some lay members opposed it.

The Rev. John H. Teeter of Trinity Church, Rocky Mount, had contended that his congregation's delegates to the diocesan convention should be free to vote "as conscience and prayers direct" on the integration issue. The vestry disagreed, instructed delegates to oppose racial integration at the camp. Mr. Teeter, who is editor of *The Southwestern Episcopalian*, the diocesan publication, quit his pastorate three days later. Officials of the diocese said they would seek a "detailed report" on the dispute.

Colleges face problem

Church-related colleges and other educational institutions in some states were facing serious problems because of legal restrictions on integration. A Methodist commission asked a $6 million fund to strengthen the denomination's 13 Negro colleges. "Even though some southern universities admit a few Negroes" added facilities were necessary to care for the growing number of Negro students, the request said. The colleges have a total enrollment of 8,600 students.

POSTER IN SOUTH AFRICA
"Scandalous and unpardonable?"

A petition signed by 185 of the 225 students at Duke University's Divinity School called on trustees of the Methodist institution to admit "qualified Negroes" to the theological courses. The "racially restricted admission policy" of the school was "at odds with the stated aims of the Methodist Church," the petition said. Meeting last month, the trustees declined to act on the plea.

South African rift widens

Efforts of Anglican Archbishop Joost de Blank of Capetown, South Africa, to find a way out of that nation's strict apartheid (racial segregation) policy ran into further difficulties this month. Students at Stellenbosch University near Capetown heckled the prelate at a meeting at which he was to speak on "Christianity and the Social Order." In his address, Dr. de Blank said that the church "must intervene when the social order causes injustice."

A poster on the Capetown Cathedral grounds during Holy Week drew further fire (*see photo*). Dr. A. J. Van Der Merwe, moderator of the Dutch Reformed Synod in Capetown, denounced it. Dr. G. F. B. Morris, bishop of the Church of England in South Africa, which split off from the Anglican group 90 years ago, called the poster "scandalous and unpardonable." He said Archbishop de Blank's church was "misusing the most solemn and holy occasion in the life of Christ" for "political propaganda."

Puerto Rican welcome sought

Migration of large numbers of Puerto Ricans into cities along the Atlantic seaboard should be welcomed by the churches as an "opportunity," rather than as a problem, Dr. David Barry told a New York audience. The director of the New York City Mission Society spoke at a meeting sponsored by the National Council of Churches' Spanish-American Committee for ministers and lay people working with Puerto Rican newcomers.

"One out of five or six Puerto Ricans coming to this country has a Protestant background," Dr. Barry said, adding that "many others are potential Protestants." With more than one million Puerto Ricans having come to the U.S. in recent years the church's opportunity is "significant . . . in numbers alone," he pointed out. "These potential new members are moving into communities where Protestant churches have tended to be weakest. There are already a number of examples where Puerto Ricans have revitalized Protestantism in the older communities of the inner city."

"If we offer Puerto Ricans juvenile gangs and narcotics, crowded schools and tenements, we are laying up serious trou-

ble for the future," Dr. Barry warned. In contrast, religious education, guidance, scholarship aid and social action to improve community conditions will develop citizens who "will build the kind of society the churches work and pray for."

Biblical education urged

Establishment of a nation-wide chain of accredited fundamentalist colleges and universities to restore "biblical religion" to the campus was urged this month by Dr. Carl F. H. Henry. He spoke at the Los Angeles convention of the National Association of Evangelicals, an organization of 40 conservative Protestant denominations with a total membership of two million.

Dr. Henry, who is editor of *Christianity Today*, asserted that "biblical religion is engaged in a constant battle for survival" on American campuses. "Misgivings about higher education" cause concern in many homes, he said. "Only by a return to the revelation of the living God as the key to creation, conscience, history, redemption and judgment" can modern men recover "the unity of truth."

"Schools depending for leadership on evangelists and public relations experts tend inevitably to lower their academic insights," Dr. Henry said. He called for faculties of "devout scholars who have themselves earned the highest degrees."

Actions taken by the association included an appeal to the U.S. government to halt financial aid to Colombia and Spain until "persecution of evangelical minorities in those countries is corrected" and an expression of opposition to any compromise with the principle of church-state separation.

Conflict with science scored

Religion and science will be in conflict as long as they meddle in each other's business, Dr. Paul Tillich, German-born Harvard University theologian, told a Tennessee audience. Physical science is sovereign in the realm of observation and experience in time and space, and religion is equally autonomous in its sphere of "symbols and myths" dealing with the ultimate meaning of life, he declared. Dr. Tillich delivered the annual Cole Lecture series at Vanderbilt University.

Theologians invite trouble when they try to prove theological statements by basing them on scientific discoveries, Dr. Tillich claimed. "In some respects, every scientist is a theologian," the speaker added, "but he should not express theology as a consequence of his scientific method and research."

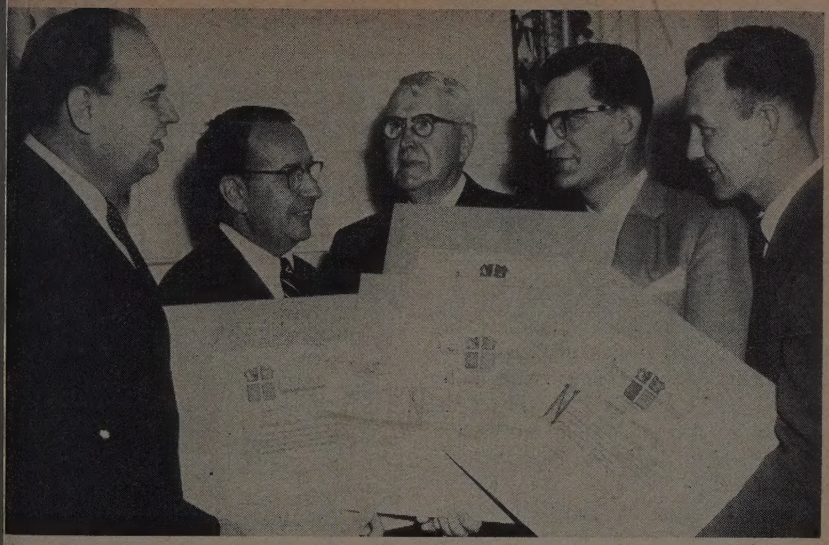
Differences between science and religion have had "disastrous effects on theology and the minds of scientists," Dr. Tillich said. They have caused theologians to become "anxiety-ridden" and "necessarily schizophrenic" when they have tended to interpret literally the symbols of religion, he said.

Faith healing was called "one of the worst abuses in religion today" by the Harvard professor. He said spiritual healing had sometimes proved successful but had often been distorted into "magic."

Publicity awards given

Newspapers, a magazine, a press service and a television station got awards from the National Religious Publicity Council this month for their effectiveness in reporting religious events. The NRPC is an organization of 400 publicity and public relations workers from 19 denominations.

Dr. Oswald Hoffman, Lutheran Church—Missouri Synod public relations executive and awards committee chairman, presented citations (*see photo*) to Frederick Houwink of Washington's WMAL



NEWS MEDIA HONORED FOR COVERAGE OF RELIGION
Dr. Hoffmann with Messrs. Houwink, Paddock, Heins and Cowen

TV for "outstanding religious programming" and to Stuart Paddock, publisher of a chain of weekly newspapers in Illinois; the Rev. Lester F. Heins of the Toledo *Blade;* and Dick Cowen of the Allentown (Pa.) *Morning Call* for coverage of religious news. Citations also went to *Look* magazine for its series on the "Religions of America" and to the Associated Press for its syndicated religious photos.

And so forth

The 20,000-member Slovak Evangelical Lutheran Church, an affiliate of the Synodical Conference, will change its name to the Synod of Evangelical Lutheran Churches if its August convention at Chicago approves.

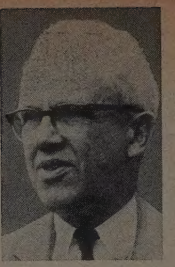
Ministry to transient military families will be stepped up, the National Lutheran Council's Division of American Missions reported. Parish workers have been assigned to aid work at major naval bases at Newport, Rhode Island, and Pearl Harbor, Hawaii.

Israeli officials attended the recent celebration of the 130th anniversary of the start of a Lutheran mission to seamen in the port of Haifa. Scandinavian churches support the work, which ministers to sailors and tourists.

Characters in the Missouri Synod's television series *This Is the Life* will speak Japanese. Synod officials said Japanese soundtracks would be added to the films for use in Japan's rapidly growing television system.

Dr. Harold H. Ditmanson, professor of religion at St. Olaf College in Minnesota, will serve next year as Lutheran tutor at Mansfield College, Oxford, England. He will replace Dr. William E. Hulme, who will return to his professorship at Wartburg Seminary in Iowa.

WASHINGTON



By ROBERT VAN DEUSEN

HEARING ON REFUGEES

A NEW REFUGEE immigration law may be passed at this session of Congress as the result of continuing concern by church groups. Such a law was recommended by church officials at a recent hearing held by the Senate Subcommittee on Refugees.

The need for another refugee bill stems from the fact that the former program did not clear out the camps in Germany and Austria. People who were physically handicapped, ill, or otherwise unemployable were not permitted to enter the U.S. because of strict immigration requirements. In many instances, whole families remained in the camps because one of their number could not get a visa.

Sweden and Norway opened their doors to hundreds of these "hard core" cases, making provision for hospitalization of the ill and care of the aged and handicapped. World opinion feels that other countries should help provide for those least able to care for themselves.

ANOTHER REASON for a rising tide of interest in refugees is that changing world conditions produce new groups of homeless people. The revolt in Tibet has sent thousands of refugees streaming into India, and the escape of the Dalai Lama has dramatized the plight of these new victims of Communist oppression. Primitive living conditions of refugees in Hong Kong are another source of concern.

The hearing was called by Senator Langer, chairman of the Refugee Subcommittee, in an effort to get refugee legislation in Congress off dead center. He called on representatives of religious groups to give their ideas on what the U.S. ought to do.

World Refugee Year

CHURCHMEN stressed at the hearing that the U.S. should co-operate with the United Nations in the observance of World Refugee Year, which begins in June. An international approach to this crucial problem can be made effective, they said, only as each country does its part. The stronger countries have a special responsibility to carry a heavier share of the load.

Resettlement is not a cure-all for refugee needs, it was stressed. While migration to a new homeland is the only course for many homeless people, in other cases economic development and vocational rehabilitation provide a sounder solution.

Large amounts of money are needed as well as visas, homes, and jobs. The newly organized U.S. Committee on Refugees, headed by Francis Sayre, has recommended that Congress appropriate $10 million to be used during World Refugee Year for relief, rehabilitation, housing, loans and grants for self-help projects. The committee proposes that voluntary agencies provide an additional $20 million for refugee care.

Church representatives said that they would prefer to have an amendment to the basic immigration law which would admit an adequate number of refugees each year. If such an amendment is not acceptable to Congress, they would favor a special law providing for the most urgent needs of refugees. One prime objective of such a law should be the closing of the refugee camps in Europe.

No Retreat from Berlin, Says Bishop Lilje

Church in East Germany was defeated on "youth dedication" . . . . Reds are smarter than Nazis . . . . It takes courage to be a Christian . . . .

By ROBERT E. HULDSCHINER

SOME TIME AGO Bishop Hanns Lilje of Hannover was a guest at an official East German affair in the Communist zone. The atmosphere, he said, was cool. People sat at the well-appointed dinner table in carefully guarded silence.

The bishop, president of the all-German United Evangelical Lutheran Church, decided to say something. Taking a roll, he broke it apart, examined it and turned to his party-lining host. "Nice bread you have here," he said.

The host turned stiffly toward him. "Our loyal, democratic bakers make the best bread," he recited.

THE BISHOP let that pass without comment. He looked around the room. "Quite an organization," he said appreciatively. "I understand that you've got a trade convention in here tonight."

The host pulled himself together. "Our loyal, democratic staff can handle any social event in the spirit of socialist solidarity," he said.

The bishop felt annoyed but didn't want to give up. There was another moment of silence. Then he raised his glass, held it to the light, examined the golden color of the wine. "This," the bishop of Hannover said, "is an excellent vintage."

The host swung around to face him squarely: "Our loyal, democratic winegrowers . . ."

The bishop threw his napkin on the table, jumped up and stormed out of the hall.

Bishop Lilje, who was in Philadelphia this month as a missioner at a German-language evangelism week at Tabor Church, says he's ready to argue Communist doctrine with any sincerely convinced Marxist. But he can't stand people parroting party slogans.

HE RECALLS another incident in East Germany. That was in Leipzig two years ago. He was preaching at University Church. The sanctuary was filled with students. He could sense their enthusiasm as he looked into their faces from the pulpit.

As he left the church through a back door and stepped into his car, he was surrounded by a crowd of young people. Suddenly they began to sing "A Mighty Fortress."

The bishop got nervous. Public demonstrations in the East Zone have to be arranged with the police. He raised his hand. The song died down.

"Don't be foolish," he said. "You'll pay for it tomorrow." A big, burly fellow stepped out of the crowd and looked at him. "We'll pay tomorrow," he said. "Tonight we sing."

THE BISHOP of Hannover—and former president of the Lutheran World Federation—has himself followed this policy through most of the past 25 years. He has always spoken up and he paid for it in the "gentlemen's wing" of the Berlin Gestapo prison ("I was in the best of company") and as defendant before the Nazi People's Tribunal. ("I didn't mind being tried. After all, I was an enemy of the government of Germany. What I resented was the trumped-up charge and the fictitious 'due process of law' which got me into concentration camp.")

His experience as an enemy of the Nazis and as an opponent of the Communists has given him unusual insight into the methods and effects of totalitarian regimes. He makes a sharp distinction between national socialism and communism.

The Nazis, he says, were clumsy—and they could be bought—a dictatorship tempered by corruption. The Communists are clever, adroit and incorruptible.

The Nazis persecuted the church. The Communists don't. They operate inside the people's minds. Public opinion and subtle pressures work together to force the church slowly into a corner. This year an estimated 90 per cent of East German's young teenagers will take part in the youth dedication rites.

BISHOP LILJE and Bishop Dibelius of Berlin have not been permitted to enter the East Zone for a year. The church follows with concern the course of events. "It takes," says Bishop Lilje, "personal courage to be a Christian in the East Zone," not because the Christian's life is in danger but because he feels the swing of public opinion away from religion and because he may lose his job as the price of his loyalty to the church.

The East German church is strong in its time of trouble, but will need all the help it can get. Political developments in the next few years will have a lot to do with the future of church life.

A retreat of the West from Berlin would "lead to despair," says Bishop Lilje with conviction. It would be "a symbol of doom" that might be interpreted in the East as an admission of Western weakness in the face of Communist strength.

But he is more guarded with respect to the implications of a possible German neutralization. The church, he says, would not feel immediate effects. The spiritual tasks remain.

Unification of Germany is unavoidable in the long run. A few years ago, he says, he expected to see it in the immediate future. Now he hopes to see it "in my lifetime." The Germans "do not accept division."

MEANTIME the bishop is optimistic over the future of the western part of the divided country. He sees no change in the course of Bonn's foreign policy when Konrad Adenauer steps into the presidency to hand the reins of the government to a younger man—probably Ludwig Ehrhard, the man who gets credit for Germany's "miraculous" economic recovery. Ehrhard is a Lutheran and the Evangelical Church in Germany will be glad to see him take over.

But it won't change the hostility of

some outspoken church leaders such as Martin Niemoeller who have criticized the Bonn government constantly. Keynote of their opposition is Bonn's close alignment with the United States and the resulting danger of Germany being drawn into atomic war.

NATIONAL and international affairs that occupy a great deal of Bishop Lilje's time took a back seat in mid-April as the president of Germany's Lutherans preached every evening to an overflow congregation in Philadelphia's Tabor Church. (He also preached at a mission in San Francisco and spoke in Indiana.)

"I took time out for this mission," Bishop Lilje says, "because I feel that the church has a special obligation to the uprooted, the Germans who left their country a few years or a few months ago to start a new life in the United States. It's during the first period of readjustment that they need the church most. It is our job to be on hand where and when we are needed."

Young Man Gets Bad News

"It's multiple sclerosis," the doctor said. How does a person go on living bravely and peacefully when all his plans are shattered?

By ROY A. MALTBY, JR

THAT LONG-AWAITED DAY had finally come. As I stood first on one foot and then the other I heard a voice bellow out from behind me, "Hi, dreamer, move along or stand aside."

"Guess this is really it," I muttered as I stumbled along, trying to catch up with the others in the procession. This was graduation day at Pacific Lutheran College, Parkland, Washington.

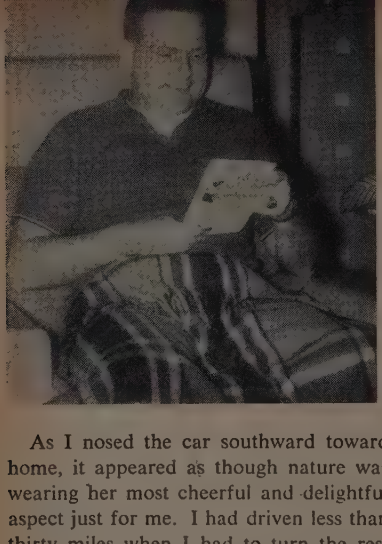
THE PRESIDENT of the college, Dr. Eastvold, approached the lectern to deliver his welcoming address to the proud families gathered on that sultry afternoon. I could feel my knees begin to swell under the bandages that mother had wrapped around them, hoping that I would get the much-needed support.

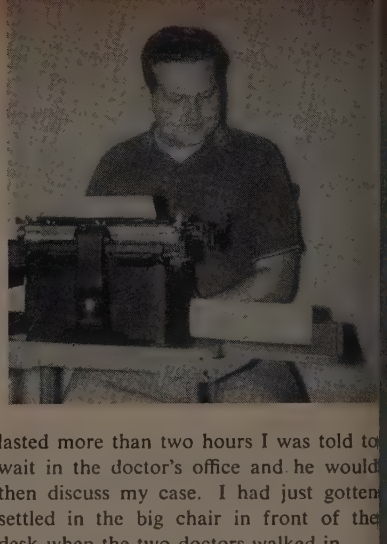
I really wasn't too surprised at the pain I was experiencing, as it had come several times before but had always left within a couple of days. I blamed all this on the humidity that was slowly increasing.

FINALLY the big moment came. The dean and president of the college stood to hand out those coveted diplomas. As I moved closer to the platform I realized that I might not make it entirely on my own. That long ramp before me looked like the side of Mt. Everest.

My heart gave a sudden flip-flop as my name was called. Approaching the ramp and saying a little prayer I started up the incline. "I'll make it if I have to crawl," I muttered to myself.

I didn't spend much time with the goodbys and congratulations that took place after it was all over. My folks and I left for my dormitory where my clothes were packed.





As I nosed the car southward toward home, it appeared as though nature was wearing her most cheerful and delightful aspect just for me. I had driven less than thirty miles when I had to turn the rest of the driving over to Dad. I guess I was more exhausted than I had realized.

I snuggled down in the back seat and slept. All of a sudden I found myself tumbling to the floor as the car made the lunge forward up the driveway beside our house. "Ah, hum, home at last," I yawned as I climbed out of the car.

AT DINNER that night Mom told me that she had made an appointment for me the next morning to see our family doctor. "I think that before you go back east for the summer to do church work that you planned, you'd better let Dr. Power take a look at those knees," she said. None of us were particularly concerned about it because it had happened before.

After what seemed to me a rather brief examination, Dr. Power told me: "You know I am not a specialist, Roy. I would feel much better if you would see Dr. Dowe, a neurologist."

AFTER THE neurologist and his assistant completed an examination which lasted more than two hours I was told to wait in the doctor's office and he would then discuss my case. I had just gotten settled in the big chair in front of the desk when the two doctors walked in.

I could tell by the solemn look on their faces that something was wrong. The anxiety I felt in the pit of my stomach during the tense moments that followed isn't possible to put into words.

"We have received your test results from the laboratory and . . ." Dr. Dowe hesitated as he glanced out the window. "Everything seems to indicate that you have a disease that we in the medical profession know very little about."

"What is it?" I demanded. Then I heard, "multiple sclerosis."

DURING the next month I stayed at home. I underwent the first of many tests, and was told that to complete the tests I would have to go to a hospital. When the test results were all in, the doctor told me that they had hoped to find some kind of a tumor that would positively rule out multiple sclerosis. However they found no tumor.

Our family was told to seek a consultation somewhere else to remove all doubt in our minds. One place recommended

was the Palo Alto Clinic in northern California. Since I had intended to enter the Pacific Lutheran Theological Seminary in Berkeley that fall, this was a natural place for us to go. We expected that at the worst I would have to wait until the second semester before I could continue with my education.

WE HAD BEEN staying with my father's sister and brother-in-law during this time. Just two days after the final verdict, I awakened to discover that I couldn't move anything but my head. Frightened, I screamed for help.

The inevitable paralysis that I had dreaded with my whole heart was here. For six months I was unable to be moved from the house, so we accepted with all humility the hospitality offered us by our relatives. I was as helpless as a new baby.

The next morning the doctor laid his black bag on the chair and began—"I think that we should have a chat, Roy. It is about time that you realize the facts."

"I sure wish someone would tell me," I sobbed. For the first time I heard the complete story.

I couldn't help feeling that life had stopped and the future was sure to be one of complete dependence. It was difficult for me to realize that I was really fortunate in comparison with many thousands who were much worse than I was.

I realized that I had a long fight ahead of me. But knowing that I had a chance helped spur me onward.

THE VICTORY is still far ahead of me but I know that it will come with God's help. To keep myself from being caught by the outstretched arm of depression was almost an impossibility during those first months. The pit of self pity tried to pull me in. I made up my mind that this was not going to be my fate.

One morning that I'll never forget I woke up early. After lying still for a few moments I made an effort to toss back the blankets. I let out what must have been a terrible shriek that brought my mother immediately.

"Look at my foot, look at it move," I shouted. "I can move it whenever I want to, see," I sobbed. Mother joined in adding her sobs of jubilation to mine.

THIS WAS the first time in months that I had been able to move something besides my head. The thrill was so great that neither of us could contain ourselves. From that morning on my improvement was rapid. In less than a

week I was standing on the floor, holding up my own weight. In about two weeks I was able to take a few steps. The most wonderful part to me was the return of my normal eyesight. Before I had experienced almost total blindness.

For the next month the improvement was noticeable every day. It seemed almost impossible that it was going so fast. Then it happened. I had my first setback. Within a few hours I found myself unable to move anything but my arms and head. I was back where I started.

This set-back caused one of the worst moods of depression accompanied by an overdose of self pity that I've ever had.

FOR THE first time in my life I discovered the true value of a faith in God our Father. From that moment on I never had to fight a case of depression that in any way compared to that first one. Yes indeed, I had a bad day now and then. However, the tremendous strength and comfort that I experienced from then on, words can't begin to describe.

One thing that helped me more than any other were the many letters, cards, wires, and phone calls that came to my bedside from all over the United States. A day never went by when I didn't have the experience of words of encouragement and strength from a friend. These words and prayers served as another mighty weapon against the dangers of depression, self pity, weakening of faith.

I had thought that my real friends numbered a mere handful. I could never have been more wrong. Besides the letters and cards I was surprised by the great number of personal visits from my friends who brought encouragement.

There is a familiar face that I still see every week. Pastor Milton Johnson, of the little Emmanuel Lutheran Church in Los Altos, gave me during those early months, as he does today, an unfailing Christian service.

As I lay in bed during those many months I finally discovered the answer to the one question that I had been asking from the beginning of my illness; what can I do with suffering?

THE FIRST ANSWER that suddenly became clear was to just grin and bear it. "Brave it through," as we used to say when we were kids. This seemed to be the answer at first, but I soon found that I couldn't be any further off base. I soon realized that we all experience one kind of suffering or another, even though it comes in different dosages. I also discovered that every suffering is a signal of the coming glory and accentuates the ultimate plan. It was so difficult for me to realize that the suffering is in no way a punishment handed down from God but rather it is an interruption of that ultimate plan.

St. Paul has much to say about this problem in Romans 8:18-23 where he tells us not only how to "grin and bear it" but how to use it. This is the real problem. Because suffering often drives us into a sense of defeat, disappointment, or worthlessness it is often the bearer of great pain. Instead of becoming the slave to these pointless dangers of suffering why not simply offer it to God as a sacrifice of praise and thanksgiving, whereby it becomes acceptable to God through our Saviour?

GOD USES this suffering in two ways. First, he uses it as a means of whetting our appetite for the coming glory. Secondly, he uses it to bless others. How many persons have been brought to Christ by witnessing the victorious handling of suffering by a Christian? I must always remember that the ultimate victory of such suffering is found in eternity.

The Shut-Ins Are No Longer Shut Out

JOSEPH KRAUSE and Mrs. Rose Carter haven't been to church in a long time. Mr. Krause is 96. He's a retired postal employee but in his youth he was a sailor. Now he's crippled by arthritis and can't get around. Mrs. Carter has been confined to her home by illness.

But even though they are "shut-ins," Mr. Krause and Mrs. Carter and other disabled members of St. Peter's (ULC) Church in Washington, D. C., are not shut out of the life of the congregation. They're connected with Sunday school classes and the church by means of "God's Little Network."

Mrs. Rose Carter attends adult Bible class at her home

The "network" is an inter-communications system extended beyond the confines of the church. A private telephone line is leased by the month with a "church station" at one end and a "home station" at the other.

Joseph Krause, 96, follows Sunday service from armchair

The "church station" is placed near a high-fidelity speaker connected to the church's custom-engineered public address system. Amplifiers are used to boost the signal.

The "home station" is a listening device whose volume is controlled by the listener. When he wants to talk during Sunday school hours or social events to either the "church station" or another "home station" he depresses a "talk-bar" on his in-

"God's little network" was dedicated March 15 by Maryland Synod President J. Frank Fife (left) and St. Peter's Pastor Donald Brake. Dr. Fife is pointing to one of two microphone speakers on either side of monitor of church's public address system which feeds program into network. Amplifiers on wall near Pastor Brake boost signal over telephone lines that connect church with homes of shut-ins. Project was sparked by visit of a councilman to an invalid member at his home

strument which puts him "on the air." Church services are relayed through the public address system.

The "church station" is a portable unit which may be carried from room to room and is connected to special telephone jacks.

Prime purpose of "God's Little Network" is spiritual. But it also has therapeutic effects by bringing the church into the home.

Originally serving four homes, it is now increased to six with more planned as equipment becomes available. Installation and rental of equipment costs about $10 per month for each unit and is being borne by the congregation through special offerings. —ED PETERSON

Invalid Alfred Lanham and mother share in class session

FIVE MAKE A FAMILY

Lost Weekends?

"I FEEL as if weekends are given over completely to children," Mrs. Nelson said, as she collected her youngest from the church nursery where I was waiting for Karen. Karen's a nursery aide this month and loves it.

"Don't you feel that way, Mrs. Melton?" Mrs. Nelson asked as she corralled her energetic son. "Weekends are hectic when you have a family. The rush starts Friday afternoon. By the time school starts Monday, I'm limp." Mrs. Nelson sighed and went off, with her four-year-old making like a bass drum.

"Cute boy," I said to the air. "Will you be long, Karen? I'll wait in the car."

AS I WALKED to the car, I thought about Mrs. Nelson. She was right, of course. I sighed at the thought of all the Sunday afternoons, all the Friday and Saturday evenings, when Dan and I had attended school, social, and church affairs just because we are parents.

But I didn't sigh in exasperation or despair, the way Mrs. Nelson did. I sighed because we parents can enjoy our children so short a time. As soon as they are grown, they chafe to leave home. And that's as it should be. We can only prepare them for maturity and independence.

"WHY SUCH a frown?" Dan asked as he opened the car door. He waved the church bulletin. "I see all parents are invited—expected—to attend the Luther League wing-ding next Friday. Got a date?"

"Oh, Dan, we do think alike. Is that the fate of all married people? I just talked with Mrs. Nelson. She's depressed over all the time she has to give to the children on weekends. Do you feel depressed?"

"Me! You can always count me in on the Scout hike, the junior choir hay ride, the teenage co-ed parties."

"Mrs. Nelson's comment made me think. It's true—you and I do give up weekends to the children. But most of the time it's not just the *three of them* . . . it's the *five of us.* Take this weekend . . ."

I USED my fingers for a count-down. "Friday afternoon I drove one of them to choir rehearsal. Friday evening we all went to the city-wide Scout exhibit to yell for Pete and the church troop.

"Saturday morning you drove Karen to her teachers' aide meeting, Pete was on a hike, I took Susie with me to a morning kaffee klatch at Doris Detrand's. Let's see . . . Saturday afternoon is a blank to me."

"It was filled, all right. Don't worry," Dan answered. "We helped Karen and her committee make 7,000 name tags for the school party."

"Only seven dozen, really. Why don't they learn to do things ahead of time? Imagine making name tags the afternoon of the party, when every girl wanted to be home setting her hair and primping."

DAN TOOK up the count. "And Saturday evening the school party. Oh my aching feet! I must have danced with every girl in the class. Karen hinted af-

terward that chaperones weren't expected to dance."

"That's right . . . only with their wives. But when she saw that your dancing impressed her friends, she forgave you. Today's Sunday. I love Sunday. I don't resent the fact that the children monopolize it. It's our fault if they do, because we've trained them to take part in church activities."

"And they like it," Dan assured me. "Karen likes to work as a teacher's aide. Susie loves her Sunday school teacher. And Pete thinks he's the star of his class because he knows so much about the Bible from our reading aloud."

"Well . . . Sunday we go to church together. That's the part of Sunday I like best," I said.

"THAT BRINGS us to now . . . 12:30." Dan looked at his watch. "Well, Mrs. Melton, brief me on our schedule for the rest of the day."

"Dinner first. And it will be a quickie. Everything's in the oven. At 2:30 we're all due at Grace Church. I think it's a good idea for our church and Grace to have a joint meeting to hear the missionary speaker."

"When do we eat supper and where?" Dan asked.

"At Grace Church. It's an early pot-luck supper. I'm bringing a casserole. Then teenage girls from our church and Grace are helping with the supper. That means Karen's on duty. And Dan . . ."

"Yes?"

"If I work in the kitchen, you must keep an eye on Pete. Last time he went to a pot-luck supper, he was in the line three times!"

"And what's for tonight?" Dan asked. "I can't believe that we'll have a Sunday evening at home."

"Hi, Dad!" Karen opened the back door. "Susie's on her way. Say—you haven't forgotten about tonight?"

Dan spoke from the side of his mouth. "Here it comes."

He twisted around and looked at Karen. "What about tonight?"

"Oh, Dad . . ." Karen giggled. "Don't pretend you've forgotten. This is the night *I* conduct the Luther League program. I expect you all to be there. Families are invited."

"We can't miss that." Dan turned to me and said, "I'm beginning to feel like Mrs. Nelson."

I laughed. "You know you love all this rushing around. Just think—after 9:30 you'll have the rest of the weekend for yourself!"

PETE AND SUSIE raced to the car from the parish hall. "Last one in is a nincompoop!" Pete shouted.

"Get in, goops," Karen ordered. "You're holding up the Melton schedule."

"Mother . . ." Susie breathed noisily at my ear, ". . . guess what our class is planning for next Friday afternoon! You have to come."

Dan laughed. "Is next weekend starting already? Let's wrap this one up first."

I LAUGHED too. Then I moved closer to Dan as we drove away from the church. Maybe the trouble with Mrs. Nelson is that she and her husband resent giving up time to the children. Maybe that's where the Nelsons differ from the Meltons. Theirs are lost weekends . . . ours are full.

Dan and I do lots of things with the children because we want to, but we have time for each other too. We have time to enjoy the many things that Karen and Pete and Susie won't enjoy for years. It makes us a little smug . . . keeps us in love.

WORSHIP NOTEBOOK

HAIL, MARY

IT WAS the night before Easter. A popular TV show filled the living-room with the usual melodies that go with "your Easter bonnet" and "Peter Cottontail." Toward the end of the program the announcer, in reverent tones, said: "And now, in the spirit of Easter, M. — will sing the beautiful *Ave Maria.*"

I like this particular TV show. For light entertainment it's hard to beat, and that's more than you can say for most television programs. Happily, too, the star has managed to keep himself unspotted from most of the scandal that infects so many public entertainers.

But how the *Ave Maria* fits into "the spirit of Easter" is beyond me. What does a prayer addressed to the Virgin Mary have to do with the resurrection of Jesus Christ?

IN OUR SOCIETY with its multiplicity of religious groups, public media like TV, radio, newspapers, and magazines have to be careful to give equal attention to the religious expressions of all groups. This particular show, like so many others which include hymns from time to time, has carefully done just that.

So one hears the Jewish *Eli, Eli* or *Kol Nidre,* Protestant hymns ranging from "Blest Be the Tie that Binds" to "A Mighty Fortress," and peculiarly Roman Catholic hymns like the *Ave Maria.* If a balance is to be maintained it is not for those of one group to try to tell adherents of another faith which songs they should sing.

No doubt to the star of this show who is, I understand, a devout Roman Catholic, this hymn has rich meaning. Still, at a time of the year observed by all Christians, the question still stands: What has the *Ave Maria* to do with Easter?

A FURTHER CONCERN ought to be mentioned here. So popular has the *Ave Maria* become that it has frequently found its way into the music program in some of our churches. To be sure, the words are seldom used. If they are, changes are made to adapt their meaning to an evangelical interpretation. But even the music has an association and to find it played at weddings in Lutheran churches is just too hard to take. Sentimentality, it seems, has replaced faith.

The form of the *Ave Maria,* in spite of what we sometimes hear, is not very old. Part of it, of course, is biblical, but the final form was not officially decreed for public use by a pope until 1568.

There are three parts to the *Ave Maria.* The first section is a direct quote from the salutation of the archangel Gabriel to the Virgin Mary, with only the name Mary added after the first word:

> "Hail (Mary), thou that are highly favored, the Lord is with thee: Blessed art thou among women" (Luke 1:28).

IT SHOULD be noted that in the English form as used by Roman Catholics, the words "thou that art highly favored" are usually rendered "full of grace," which is a translation of the Latin *"gratia plena."*

The second line is also scriptural, and was spoken by Elizabeth, the cousin of Mary:

> "Blessed art thou among women, and blessed is the fruit of thy womb" (Luke 1:42).

To these words (and it should be noted that the phrase "blessed art thou among women" is not repeated) was added by the church, the name of Jesus, so that the second part reads:

"And blessed is the fruit of thy womb, Jesus."

The final portion did not come into use until about the sixteenth century:

"Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen."

THERE ARE SEVERAL theories about how this prayer came to have such an important part in the worship of the church. For a long time—almost a thousand years of the church's life—only the scriptural portions were used, the people being taught to repeat them frequently.

But with the official sanction of the third portion, what had been an objective hymn contemplating the role of the Virgin in God's plan of redemption became a prayer to Mary for her intervention. Today, Roman Catholics, at a very early age make this prayer a most important part of their devotional life. For many of them the *Ave Maria* or "Hail, Mary" is of greater significance than the Lord's Prayer.

And this is precisely the place at which evangelical Christians must start an argument. During the war I had a long discussion with an intelligent Roman Catholic about this prayer and the whole matter of praying not to Christ or the Father but to the saints.

Her reply, at the time when meat rationing was the order of the day, went something like this: "If I know the butcher's mother, am I not in a better position to get the meat I want than if I simply take my chances on approaching the butcher himself?"

For one brought up in the faith of Christ and his promises, it isn't hard to punch holes in that argument. Obviously, for my Roman Catholic friend, Christ has become a sort of stern, far-off person who is only approached through an intermediary. The saints, and particularly the Virgin Mary, exist in order to serve as go-betweens between sinful men and the One who will one day come to judge the quick and the dead.

BUT THINK WHAT this does to one's understanding of prayer. If I ask a favor of someone, and then receive what I asked for, am I not likely to give credit for what I have received to the person of whom I asked the favor. To use the illustration of my friend, if I get the meat, then the butcher's mother becomes more important to me than the butcher himself.

With four hundred years of that sort of prayer of Roman Catholics, it isn't too hard to see why—when visions are seen—they are usually of the Virgin Mary. And as Givoanni Miegge, an Italian Protestant, has observed in his book *The Virgin Mary*,

"Is it not extremely significant that the only sphere of theology and of Catholic devotion in which it is possible to speak of a truly free grace that is not paid for by some 'suitable' merit but is given to unworthy sinners, is the sphere of Marian piety."

PRAYER IS NOT SIMPLY the means we have of asking for what we'd like to have. Prayer, more properly, is meditation and contemplation of the One who is the source of all goodness. Our prayer then becomes a reflection of the nature of him who provides us abundantly with all that we are and have. If we allow our prayer to be directed to another, we have turned our face from Christ.

There isn't much danger of Lutherans

suddenly beginning to say or sing the *Ave Maria*. There is some small fear on my part that an occasional attachment to a musical form, although beautiful and devotional, may make us forget the association that the melody has with the words so popularly attached to the tune.

The Virgin Mary ought to have high regard among us. After all she is the Mother of the Son of God and played an important part in his life. But she too, as Luther reminds us, would be the first to say that our devotion, adoration, praise belong to her Son.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Wanted, a friend

QUESTION: I am 24 years old. I wonder whether THE LUTHERAN could have a pen-pal section for Christian boys and girls. This might help some of us to get friends. In this little town we are far from where there are many Lutheran churches. Our church has just been started, and we have neither boys nor girls of my age group. I am a firm believer, but I don't get to church every Sunday because of my work. I have no car to go to —, where there is a large Lutheran church.

It would be fine if I could find out about boys and girls, and write to them and meet them. I am lonely without a companion. The big hope of my life has been to marry, have a family, and all attend church together. I want a husband who is a Lutheran, certainly a Protestant, who takes his religion seriously.

REPLY: It sometimes happens that a new mission has few boys and girls of your age, but that is generally only a temporary condition. Please talk to your pastor about your general situation—he may have some suggestions. Furthermore, volunteer as a visitor, and go out into the community and call on people. Give some consideration to homes where there are young people—or young adults. You may find it possible to interest a number of younger people and older people in the new congregation—perhaps bring in a future husband! Such a service yields deep satisfaction, whatever other results there may be.

It may be helpful also to talk to several select younger or older adults in a confidential way about your aspirations—they may be able to introduce you to potential friends or to bring you into wholesome nonchurch groups where you may find possible friends.

Perhaps you can furnish leadership in starting a younger Luther League group, and thus make contact with the synodical group of young people. Your pastor may welcome such a service—if you possess the necessary qualifications for it.

Even though it has been traditional for a girl to take a less aggressive attitude in regard to romance than a boy, there are many ways in which she can legitimately work on her problem. These methods will vary from one community to another, as well as from one person to another. Be alert, persistent, patient, courteous, and, at all times, Christian, and the circumstances will favor you.

The Letter to the Hebrews

Read Hebrews 6:1-12

AFTER THE slight explosion in the closing verses of Chapter 5, the writer of *Hebrews* urges his readers to go beyond the stage of learning the elementary features of their Christian faith.

True, a clear understanding of the basic foundations that distinguish Christian faith is important. One ought to know those fundamental things which every Christian is taught when he becomes a part of Christ's church.

He should know what it means to turn away from the attempt to establish a safe status before God by hoping to purchase his favor with works and virtues that bring no life. These things are a man's duty anyway, completely apart from any consideration of being rewarded for them. He should know what it means to trust God who has his own method for making man's redemption possible.

He should be well informed as to the distinctive meaning of Christian baptism as that act through which human beings are made members of Christ's family and with whom Christ shares what is his. He should know what it means to have received in the ceremony of the laying on of hands the Holy Spirit which God promised to pour afresh upon his people when he acted to redeem them.

He should know that in the face of the trials of this life and in the face of death he has no need to fear because God will in the end resurrect and recreate him and all the church anew, body and soul, as he had done in Jesus. He should know that when he stands before God with the rest of his fellow men to be judged, Christ who has loved him will be both his attorney and his judge.

IT IS VITAL to understand thoroughly every bit of this. But learning all this is no more than learning the alphabet. One must go beyond. He cannot continue forever reciting the alphabet and neglecting to put it to use.

There is a real and terrifying danger in a mere parrot-like repeating over and over the right doctrinal alphabet of Christian teachings if one does not permit himself to be affected by their meaning, and his life to be determined by their significance.

When persecutions broke out in the Roman Empire against the early church, not all Christians could take it. Many quickly yielded to the temptation to give up their faith and to curse Jesus publicly to avoid personal disaster.

The converted Gentile could slip back simply into his former paganism and be safe. The converted Jew could revert to his former Jewish faith and practices. Even after the Jewish-Roman war of A.D. 66-70 Judaism had remained a "legal religion" in the empire. If our writer is in any way representative of the general attitude the loyal Christians took toward such persons, it is apparent that their desertion evoked no sympathy, no matter what the motives for it may have been. It was regarded as the sin of sins.

IT IS AGAINST the background of persecution or possible persecution that our writer here makes his frightening assertions. Desertion of Christ is fatal! He who has become a Christian is at once caught up into a unique life. It is a life saturated and conditioned by the Spirit of God who enlightens the Christian so that he understands the critical significance of Jesus for him.

It is a life nourished on God's good word of salvation offered in Jesus Christ. It is a life in which the believer shares in the full powers and impact of that promised age when God would be at work effectively to deliver and to redeem.

If anyone has once graciously been pulled into this life and then turns round to throw it away as meaningless, it will be impossible for him later on to change his mind, to repent. Why? Because to throw it away as worthless is equal to crucifying Jesus afresh in one's own experience with Jesus. It is the same as holding him in contempt.

From such assertions it appears that the writer of *Hebrews* thought it entirely possible for a man, who had once known and rejoiced over the immense implications of Jesus and who has since turned in hatred against him, to pass a point of no return. He likens the apostate to land that has soaked up the refreshing, life-giving rain of heaven.

If that land brings forth useful vegetation—the purpose for which it was cultivated in the first place—it enjoys the blessing of its Maker. But if it bears only weeds, it is fit for nothing but to be burned over.

The point is clear. Unless the Christian's association with God in Jesus Christ brings result in character and action that match the faith-relationship and understanding, there will be inevitable disaster.

FAITH AND ACTION cannot exist as two separate aspects of a Christian's existence. Neither can action and those teachings which color the nature of faith ever be separated. It may take time to bring the Christian to see that they must go together as the two halves of a single whole, but together they must go, sooner or later. And according to our author, one cannot be excused forever for dawdling in this business, because committing apostasy in critical situations is an ever-present danger.

These have been harsh words. The writer knows it. But he has written them out of a genuine pastoral concern for his friends. He, and perhaps also those with him, are certain that although the readers of *Hebrews* have to date made little progress in becoming mature Christians, they have not as yet become apostates. In fact, there is hope for better things from them than that, things which are characteristic of those who receive and are participants in God's salvation in Jesus.

ALTHOUGH our author has scolded his readers for not getting very far along the road to maturity, he does not overlook what little progress they have made. He refers to "your work" and to "the love which you showed for (God's) sake in serving the saints (i.e. the Christians of the church where the readers are)".

His readers have apparently not been total dullards in the matter of applying faith and the doctrines of faith to life. Even the little they have done will not be ignored as insignificant by God. Every act of proclaiming the news of God's salvation through Christ, and every expression of love, concern and care for those of the church who are under duress is valuable.

What our author seeks of his friends is that this expression of earnestness—however small it may be—will be carried over by them into a lively faith relationship with God and Christ in whom all Christian hope rests. Furthermore it will serve as an able antedote to their sluggishness and make them the imitators of those of the church who already know something of the promised union of God with those who trust him and are patient.

—ROBERT A. BARTELS

NORTH CAROLINA

WINSTON SALEM, APRIL 6-9

Beautiful statistics blossomed at sessions

By FRANK K. EFIRD

A $2 MILLION college appeal, establishment of a home for the aged, and creation of an all-out program for recruitment of more pastors and lay church workers took a large part of the time at the North Carolina Synod convention.

Statistics and figures dominated most reports. Symbolic of this was balloting for the position of statistical secretary, to which the Rev. Hoke Ritchie of Rocky Mount was eventually elected, succeeding Dr. B. E. Petrea who resigned after 26 years in office.

Lenoir Rhyne College produced the biggest figures. The board of trustees got authorization to conduct a $2 million campaign in 1963 for new buildings and endowment. President Voigt R. Cromer reported that since 1955 buildings completed and under contract at the college have a value of over $3 million.

Synodical Treasurer Charles S. Heilig of Salisbury exhibited big figures. He stated that the $915,000 that passed through his office in 1958 was a record-breaking figure.

Convention delegates were informed that North Carolina's pledges to the appeal for the Southern Seminary in Columbia, South Carolina, total $334,878 from congregations, $182,725 in special gifts, and $20,865 promised by auxiliaries. Total pledges in the six synods supporting the seminary are $1 million (appeal goal—$750,000). Synodical campaign leaders were the Rev. John L. Yost, Jr., of Hickory and Robert R. Rhyne of Charlotte.

Statistics dominated the report of the stewardship chairman, the Rev. Ernest L. Misenheimer. He emphasized that North Carolina's 180 ULCA congregations gave $4,060,495 in 1958. Of this, $1,353,750 went for buildings, $1,711,953 for current expenses, and $994,792 for the general work of the church.

"We are spending millions for buildings and current expenses but we are derelict in love and compassion, for the average membership gain per church in 1958 was six baptized members, three and a half confirmed members, and one communing member," he said. Benevolence giving in 1958 was $138,997 more or 27 per cent higher than in 1957. The ULCA got 74.98 per cent of the double apportionment. Lutheran World Action was paid 100 per cent. On the 1959 budget of $675,213, the sum of $630,406 has been promised by 167 churches.

Pastors and laymen studied a more liberal group hospitalization program for pastors, offered by the chairman of the group hospital insurance committee, the Rev. Walter N. Yount. The synod agreed to pay half the cost of the premiums; the pastor or his congregation will pay the other half. The synod's share was estimated at $12,000 annually. North Carolina pastors have had a modest group program for seven years. Laymen argued vigorously for the new program.

The "Manifested Life of the Church" report produced a sea of figures. Those who wonder about the validity of such reports found one set of figures verified at the convention worship services. Delegates had a hard time struggling through the new Matins and Vespers. The worship section of the report showed that only nine congregations use Matins, 15 use Vespers, and 139 sing the Service. There are 115 churches using the new *Service Book and Hymnal*, with 109 singing the first setting. The most popular time for confirmation is Pentecost with Palm Sunday second. The average attendance at Sunday worship is 198. Church property is valued at $16,242,000.

Home missions are still on the march. New congregations at Reidsville, Hickory, Havelock, Salisbury, Jacksonville, and Conover consecrated first units in 1958. Christ, Durham, and St. Timothy, Havelock, were

officially received into the synod. The latter, located near a U.S. Marine base on the eastern coast, has 79 members from 23 states. The salary aid schedule for mission pastors and developers revealed that the lowest yearly compensation is $4,000.

Fifteen candidates were approved for ordination. All will graduate from Southern Seminary. Ten have accepted calls in the synod, two are going to Virginia, and three have not accepted calls.

Under the direction of the Committee on Ministerial Education, a special committee will launch an intensive program of recruitment for people to enter church vocations, especially the ministry. First steps call for week-end meetings of young people in seven areas of the state this summer at which selected teams will explain full-time vocations. The teams will consult with pastors, congregational leaders, and young people during the week.

Retreats are scheduled at Lenoir Rhyne College in the fall of 1959 and at Lutheridge in the summer of 1960. The Ministerial Education Committee was asked to study the possibility of "granting aid in more adequate amounts to those Lutheran students whose decisions to study for the gospel ministry have been made after family responsibilities have been assumed."

A home for the synod's aged and helpless in North Carolina came closer to reality. The convention adopted the recommendations of a study committee that such a home be established, a board of trustees be elected, funds and property be received, and that the board present a constitution and other recommendations for such a home at the 1960 convention. The synod will continue for the present its support of the Lowman Home at White Rock, S. C. This institution is operated by all the southern synods.

It was announced that the new boys' dormitory at Lenoir Rhyne College will be called Morgan Hall in honor of the synod's President Emeritus J. L. Morgan, who attended his 57th annual convention.

Dr. Clemens H. Zeidler, Minneapolis, the ULCA representative, pointed out at the Lutheran Laymen's Movement breakfast that "our modern use of the word 'stewardship' is actually Luther's idea of vocation, the commitment of all of life to the leadership and lordship of Almighty God."

In his convention sermon, President F. L. Conrad urged more evangelism directed toward lapsed members. "We could increase our active rolls by thousands if we would really go after them in love," he emphasized.

VIRGINIA

NEWPORT NEWS, APRIL 7-10

This was the synod's biggest convention

By MARSHALL F. MAUNEY

MEETING on the banks of the James River, just a few miles from the point where the first permanent European settlers landed, the Virginia Synod was refreshed by ocean breezes that swept through Trinity Church's lovely colonial building in Newport News. Many considered this symbolic of new life being breathed into the synod.

New records were chalked up in several fields: six new congregations were received, six men were approved for ordination, and new highs in stewardship were reported.

Bethlehem, Lynchburg; St. John's, Roanoke; Good Shepherd, Lexington; Our Saviour, Warrenton; St. Luke's, Richmond; and Faith, Staunton, were received into the synod. Combined baptized membership of the six is 682. Statistically the synod enjoyed about a 3 per cent net gain, or 1,198 baptized members, 719 confirmed and 787 communing. Total funds received by Treasurer George Buchanan were $463,898. This was $56,476 in excess of any preceeding year. Apportioned benevolence ran $98,389 ahead of any previous year.

THIS WAS the largest convention in the synod's history, with 211 official delegates and many visitors. A new constitutional provision permits each congregation (rather than parish) one lay delegate.

A high point of the convention was

Synod Pres. J. L. Mauney and Secy. C. G. Tusing confer with pastor of Trinity Church in Newport News, the Rev. Roy L. Sloop

reached following a tour of the mission fields in the Tidewater area when Secretary Charles G. Tusing and Assistant to the President V. A. Moyer, Jr., were inducted at a service at First Church, Norfolk. Preacher for the evening was Dr. F. Eppling Reinartz, secretary of the ULC.

ULC representative was Dr. Robert W. Stackel who described the preparation which our church is making for the forthcoming merger. "The next three years should be the best three years in the life of our church," he said, "as we prepare to give ourselves in the new church."

A plan working toward a fully unified budget in 1962 was outlined. A budget of $387,209 was adopted for 1960. The synod's response to the Southern Seminary Appeal stands at $145,112.

The Parish Education Committee reported that the synod's two new youth camp sites will be in operation this year. The program calls for five weeks of camping instead of the one week we have had in the past. The Social Missions Committee announced a seminar on Christian responsibility featuring Dr. Martin Heinecken to be held Oct. 13-14.

The Foreign Missions Committee gave a clever "Meet the Press" presentation of current developments. The Stewardship Committee did a quick "sector-like" analysis of the synod's stewardship, under the title of "Operation R.S.V.P." It was pointed out that while the churches of synod received only 2.3 per cent of their members' income last year, the synodical budget could have been doubled if this were raised to just 3.2 per cent. The Worship Committee reported on a survey of worship practices in the synod's churches which reveals that one-half of the congregations (comprising three-fourths of its members) are using the new *Service Book and Hymnal.*

letters to the editor

Trading stamps in church

SIR: You had a delightful article concerning a church which gave away "salvation stamps" to boost church participation. I considered it a wonderful parody, although of course ludicrous in the extreme. However my hometown newspaper carried on March 31 the following item: "ALICE, TEX. (AP). A green trading stamp was attached to letters mailed to members of . . . Church by the superintendent of the church school. Come to Sunday school, he told the congregation, and they would get two more green stamps. Attendance was up substantially the next Sunday." BRUCE KRAG

New Haven, Conn.

Neckties

SIR: Regarding "No neckties in church," I feel that if any man, regardless of social rank or occupation, cannot wear a necktie to attend a church service, he does not have much respect for the church and what it stands for. Is it not true that from time immemorial church-minded people have felt that a more worshipful attitude can be achieved if individuals "dress up" to go to church? If Christ himself wore a seamless robe, as we read in the scriptures, was that not a sign of being a well-dressed person?

Rochester, N. Y. RUTH W. CARROLL

BOOKS

BEING A CHRISTIAN

On the Way: Reflections on the Christian Life. By Olive Wyon. Westminster. 126 pages. $2.50.

For years Olive Wyon has been translating some of the most important 20th century theological works from German into English. This is the fourth book she has written herself, and its quiet and unobtrusive style leads the reader to reflect on the Christian life.

The dramatic moments of "conversion" are past—the Christian faces a life full of question marks. Can he relax and bask in his new freedom, or is he constantly in danger of being self-deceived into complacency? Taking her cue from Bunyan's *Pilgrim's Progress* (quoted extensively), Dr. Wyon shows the pitfalls on the Christian way to be many, and offers advice on how to cope with them.

She first establishes that there is a way, and that this is the way of life, a new, spiritual life. God's grace comes to us, and we can only remove all possible obstructions to the working of God through our lives.

The last part of the book is a thorough analysis of prayer, showing that all our lives as Christians are essentially prayers, but that we also must set aside definite times to give attention to God in an intimate manner.

Dr. Wyon draws heavily on the men she has translated, as well as the Bible, John of the Cross, Evelyn Underhill, Kierkegaard, and C. S. Lewis. But her style is always readable, if at the risk of misrepresenting some of her sources. One caution: the section on discipline teeters between evangelical fervor and mystical self-laceration.

M. THEODORE HEINECKEN

FICTIONAL JESUS

The Thief. By Archie Joscelyn. Augustana Press. 322 pages. $3.50.

The Thief is so realistic, so imaginative, that it is difficult for the reader not to regard it as a historical biography of two men —Amos and Jesus. Amos, son of a wealthy merchant, was born in Bethlehem on the night of the birth of Jesus. When Herod set forth the decree that all male babies under two years of age should be killed, Jesus was taken to Egypt. The father of Amos was forced to forfeit his wealth to one of Herod's executioners in order to spare his son's life. Thus Amos' life became overnight a life of poverty.

It is at this point in the story that the reader assumes the role of a spectator—living in the days of Jesus Christ. He watches the romance between Amos' sister and Sylvanus, a wealthy Indian prince. He is shocked to see this same sister, Rebecca, stricken with leprosy. He goes to the river to hear John the Baptist preach about the Christ.

He feels the tensions of the Pharisees and the Sadducees. He too is, along with Amos, constantly drawn toward the Christ he's heard so much about. He experiences agony as both these men die on the cross.

Mr. Joscelyn has written a dramatic, suspenseful story. KATHRYN B. PETERSEN
Camden, N. J.

PSYCHOLOGY AND THEOLOGY

What, Then, Is Man? By Paul Meehl, Richard Klann, Alfred Schmieding, Kenneth Breimeier, and Sophie Schroeder-Sloman. Concordia. 356 pages. $3.50.

This is a symposium of theology, psychology, and psychiatry prepared by five scholars of the Lutheran Church—Missouri Synod. It is a research project under the direction of the school of graduate studies of Concordia Seminary. The main contributor is Dr. Paul Meehl, head of the University of Minnesota's department of psychology.

The book attempts to help the reader understand the implications of the findings of modern psychology for theology. Authors point up that the conflict between theology and psychology is often due to "semantic

confusions, as when the same word (e.g., guilt) means one thing to a theologian and another to a psychologist."

A conservative pastor may be thrown into a tailspin when he reads statements such as the following: "There is a grave danger of linking sinfulness with neuroticism in a way which is theologically unsound, scientifically absurd, and harmful to the cure of souls." "The psychotherapist's task is to heal neurotics, not to convert sinners or even to reform scoundrels." However the authors spell out their conclusions to enable the reader to understand the complexities involved in the cure of souls.

This is a study book. Parts of it are as easy to read as an ordinary book on counseling. However when the authors get into philosophic concepts such as instantialism, methodological determinism, materialist monism, intersubjective confirmability, and ontological dualism the reader had better have dictionaries handy. Pastors as well as church workers, social workers, psychologists, and psychiatrists should benefit from reading this book. DAVID L. OSTERGREN

Springfield, Ohio

DEPTH PSYCHOLOGY

God and Freud. By Leonard Gross. McKay. 215 pages. $3.95.

This is a report on the rapprochement of religion to the insights of depth psychology, told from the reporter's point of view. The author is impartial as to religion—he covers Judaism, Catholicism, and the various Protestant faiths.

The author's theme is that "religionists," as he calls rabbis, priests, and Protestant pastors, are more and more trying to appropriate the insights of depth psychology to put across their own message of God's unconditional love for the unlovely and the necessity for a person to be accepted and loved as he is by his fellows before he can know what God's love really is. They are beginning to speak of sin as estrangement from God instead of as an individual act.

Because of the all-embracing character of the book, the specifically Christian message is not stressed. It is a fascinating report on one aspect of the unending struggle of teaching men to love their neighbors.

Philadelphia OLGA IRSCHICK

THE BIG QUESTIONS

Steps to Christian Understanding. Edited by R. J. W. Bevan. Oxford University Press. 212 pages. $3.50.

This is by a group of British Christians who seek to establish the relevance of the gospel to modern thought. The selections range from the excellent "Thinking about Religion" by W. R. Matthews, the dean of St. Paul's, and J. E. Fison's "The Christian Hope" to the historian Herbert Butterfield's "God in History" and the former Canon of Ely's "Science and Religion."

The main criticism of this otherwise useful book is that it attempts too much to discuss the large themes of "God and the World," "God and Man," and "Doctrines of the Christian Faith" within the confines of a small work of some 200 pages. One of the contributors, Henry Balmforth, writing on "Science and Religion" illustrates this problem when he writes: "the treatment of what I have touched upon has, of necessity, been very sketchy."

Nevertheless the essays are well-written and provocative. Dean Matthews sets the theme when he reminds us that "thinking can become confused and futile if we do not take care to ask the really important questions and, so far as possible, put them in the right order."

This book asks many important questions and also gives some very good answers. It may be recommended to either the thoughtful layman or pastor who welcomes intellectual support for his faith and is willing to take the time necessary to digest this very substantial meal.

CONRAD L. BERGENDOFF

Bayshore, Long Island

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the ten ULPH branch stores

book reviews . . . catch-up section . . .

Something drastic has to be done about book reviews in this magazine. There are too many books for the space we allow. Last year we received 571, rejected 269 of them as not pertinent to our magazine, reviewed 223. That left 79 pending, which we've been trying to edge in among the 1959 spring crop.

We'll have to provide a catch-up section for some books too important to miss. Where possible they will be grouped with 1959 books on similar subjects.

ACCORDING to the seismograph in the *Christian Century* office, the "surge of piety" in the U.S. passed its crest about the time of the winter solstice in 1958. You may check on this by noticing how many men in suburbia are playing golf on Sunday mornings this spring instead of going to church. It may be that the only change in the situation is a decline in the number of magazine articles criticizing popular preachers.

THE SURGE OF PIETY IN AMERICA (*Association Press, 192 pages, $3.50, published Nov. 28*), A. Roy Eckhardt doesn't see how we can stand for very long the terrific pace our surging piety has set for itself." He suspects that present-day popular religion may be an enemy of true Christian faith by making man the center of existence and thereby alienating him from himself.

Prof. Eckhardt (Lehigh University) describes sketchily several sectors of American folk religion: "peace of mind advocates" (Norman Vincent Peale), "now-or-never revivalists" (Billy Graham), groups such as Spiritual Mobilization, Christian Freedom Foundation, and social conformists ("Organization Man"). He searches them for "ironic hazards," the pretensions and perversions within folk cults which are likely to destroy them.

The author doesn't seem to have done much field work on what is happening to the man in the pew, but works mostly from published documents reflecting the thought of notable leaders in folk religion.

POPULAR RELIGION by Louis Schneider and Sanford M. Dornbusch (*University of Chicago Press, 174 pages, $4.50, published Sept. 23*) is a sociologists' analysis of dominant themes in "inspirational religious literature" of the past 80 years (1875-1955). Forty-six books which made the best-seller list were coded according to 63 themes and numerous subthemes.

For instance, Theme D3, The essential nature of man: D3.1—is evil, D3.2—is evil but perfectible, D3.3—is good but subject to sin or error, D3.4 is good. The books were studied paragraph by paragraph, and over-all, to determine how often these themes recurred. Among writers of the 46 books are Henry Drummond, Bruce Barton, Emmet Fox, Glenn Clark, Elton Trueblood, Norman Vincent Peale, Bishop Sheen.

Such a study, the authors assert, is pertinent to the sociology of religion by illuminating a phase of mass culture. It reveals the spiritual concerns of many people since these were the books bought in quantity.

The book shows that various ideas keep recurring along this whole line of best-sellers. A major emphasis in Emmet Fox bobs up 20 years later in Peale. There were however, some notable turns in the tide in the 1930s and 40s, a bit less optimism for instance, more psychotherapy. A technique stressed all the way through in the books is to say encouraging things to oneself, such as "I feel wonderful," in hope that these words will improve one's state of mind.

The authors aim at scientific objectivity but don't hesitate to imply that the bulk of the popular religious literature purveys magic, for which the market "still appears to be very much alive."

AROUND THE YEAR WITH EMMET FOX (*Harper, 376 pages, $2.95, published Nov. 12*) is a sampling of one best-selling

"inspirational" writer, in the form of 365 daily devotions. Fox's *Power through Constructive Thinking*, published 20 years before Peale's *Power of Positive Thinking*, contained such assurance as: "If only you will find out the thing God intends you to do, and will do it, you will find that all doors open to you; all obstacles in your path will melt away; you will be acclaimed a brilliant success; you will be liberally rewarded from the monetary point of view; and you will be gloriously happy."

On this gospel Fox, who conducted services twice weekly in New York's Carnegie Hall, built up a large following. Among his seven books, *The Sermon on the Mount* had sold 590,633 copies by 1955 and is still selling. Although Bible verses are scattered liberally throughout *Around the Year*, the teaching consists largely of theosophic aphorisms. Fox died in 1951.

NORMAN VINCENT PEALE. *Minister to Millions.* By Arthur Gordon (*Prentice Hall, 311 pages, $4.95, published Sept. 29*). This is a case history of a man becoming a popular preacher and best-selling "inspirational" writer. Mr. Gordon had Dr. Peale's full co-operation in writing the book and Peale himself supplies a postword. So it's an official biography and highly sympathetic toward its subject. But the writer is so skillful that, even in this situation, he has produced a candid and realistic portrait.

"Norman," as he is called throughout, grew up in Ohio as a Methodist minister's son and might have gone on to become chairman of the board of General Motors. He turned out to be a businessman in the pulpit, clever enough to realize that the commodity most in demand is reassurance of the fainthearted. The convincing tone of his message comes from the fact that he himself has so often felt this need of reassurance.

Peale is not at home in the world of ideas and is baffled by the intellectuals who criticize him. He is the prophet of the American way of life, well worth study by historians as a midcentury phenomenon.

THEY GATHERED AT THE RIVER. B Bernard A. Weisberger (*Little, Brown, 34 pages, $5, published May 20*). This luci history of the great American revivalis stops short of Billy Graham, but provide the background for understanding his rol in present-day American life.

Weisberger is a careful scholar but tuck his documentation into a 58-page "biblio graphical comment" at the back of the book He starts with the cataleptic conversion wrought by James McGready in the Ken tucky backwoods in 1800, and comes dow through Lyman Beecher, Charles G. Finne Dwight L. Moody, to Billy Sunday. Alon the way he mentions most of the other re vivalist luminaries of the period.

The revival began as a spontaneous con bustion in response to spiritual need unde primitive circumstances and progressed int a contrived technique for mass manipula tion. The revival is compounded of fol nostalgia for the simpler ways of a vanishin America and a longing for a whopping emo tional binge you wouldn't be ashamed to te your grandmother about.

Weisberger hops up history a bit to mak a good story but his book is so readab and so illuminating that he should be fo given.

MODERN REVIVALISM. By William C McLoughlin, Jr. (*Ronald Press, 551 page $6.50*). This is a '59 book, published Marc 2, and by a more sober historian than M Weisberger. His *Billy Sunday was His Re Name* was published in 1955. He star with Finney and comes up to date (Bil Graham in Madison Square Garden).

CRUSADE AT THE GOLDEN GATE. B Sherwood Eliot Wirt (*Harper, 176 page $2.75, published March 18, 1959*). Here the great revivalist in action, described technicolor journalese. It's about the Bil Graham San Francisco Crusade last sum mer, a full-scale example of what McLough lin calls "the engineering of mass consent

Emphasis is on people, those who aide Dr. Graham, and those who responded en thusiastically to his message.

Pacific Southwest Synod Prepares for Convention

By LOUIS F. MERTZ

SAN FRANCISCO—St. Mark's Church, oldest Lutheran church in the West (organized 1849), will be the host to the 68th convention of the Synod of the Pacific Southwest, May 19-21. The convention also will use the facilities of the Whitcomb Motor Hotel in San Francisco.

The Rev. Ross Hidy is pastor of the host church.

Dr. Gould Wickey, executive secretary of the Board of Higher Education, will be the official representative of ULC at the convention. Dr. Earl S. Erb, executive secretary of the Board of Foreign Missions, will present the theme, "Pray Ye Therefore the Lord of the Harvest."

Aloha Means Love of God

THE HAWAIIAN biblical translation of "Aloha" is "love of God," explained Dr. Abraham Akaka, preacher for the worship service opening Hawaii's statehood celebration.

Some 2,400 filled the big Kawaiahao Church to overflowing. This was the spot where the first Christian message was preached in Honolulu more than a century ago.

Leading the procession were Dr. Akaka and the Rev. Glen O. Balsley, of Honolulu (ULC) Church and president of the Honolulu Council of Churches.

ULCW Goes to Phoenix

SYNODICAL convention of the United Lutheran Church Women was held April 14-17 at Faith Church, Phoenix, Ariz. Hostesses were the women of the Arizona Conference, headed by Mrs. J. C. Bracker.

The theme was "Oasis on the Desert Road." Speakers included Dr. Nona M. Diehl, ULCW executive secretary from Philadelphia, and the Rev. Edward Meyer, missionary on furlough from British Guiana.

A BANQUET-RALLY for one thousand men is planned by the Southern Conference Brotherhood on April 25 at South Gate Civic Auditorium. The speaker will be the

Hawaiians Set Reverent Tone for Celebration after Winning Statehood
Lutheran Pastor Balsley and Dr. Akaka lead procession

Rev. Kenneth Senft, of Redwood City, vice president of the synod. Special guests will be men of the Augustana churches of Southern California.

SECOND FAMILY NIGHT at the Los Angeles Coliseum will be held May 23 when the Los Angeles Dodgers play the San Francisco Giants. The Dodgers have promised a substantial gift for the Camp Yolijwa building fund.

Camp Rally Set April 26

ULC AND AUGUSTANA churches of Southern California scheduled a rally at the Camp Yolijwa grounds, Oak Glen, on April 26. The program was prepared by staff members and campers of former years. Mr. and Mrs. William Tee, of Van Nuys, were to be introduced as the new camp managers.

BISHOP HANNS LILJE, of Hannover, Germany, made two speaking appearances in California. He was guest missioner at St. Mark's Church, San Francisco, April 5 to 9, and spoke at First Church, Los Angeles, c April 10.

PRINCE OF PEACE CHURCH, Saratoga, ma have a good claim as "most-moved mission Last October the congregation rented a sto as its meeting place. High rental soo forced relocation, to a theater.

Thanksgiving and Christmas services wer held in two other places. Arranging for thes meetings, and moving equipment from on place to another, has required several spe cial council meetings, much extra work an energy on the part of Pastor Werner F Welchert and his flock.

SPECIAL MATERIAL for use in the congre gations on Good Shepherd Sunday, April 2 was provided by the synod's church voca tions committee, led by the Rev. Donal Wagner and the Rev. Stanley E. Olson. Th program was designed to interest young me in the ministry and young women in full time church service.

THE REV. GEORGE SPINDT has begun hi pastorate at St. Andrew's Church, Van Nuys

Lutheran Missioners Spend a Week of Evangelism in Honolulu

MISSIONERS and hos pastors met daily a the Reef Hotel, in th shadow of famed Dia mond Head, durin Hawaii's Lutheran Mission Week.

Co-operating in th program were ULC ELC and Missour Synod churches.

Photo shows (*back row*) the Rev. George Housewright, field di rector, and Missioner Karl Kniseley, Lloyd Jacobson and Quentin Garman from California; front row Charles Witthoft Gene Vosseler, Glen Balsley and Thomas Allport.

he Rev. Robert Bergman began work at ur Saviour's Church, West Covina. The ev. Euchi Matshushita is serving a six-onths' internship at Mount of Olives hurch, Phoenix, Ariz. He will return to apan in July.

OCKY MOUNTAIN

ugustana Church Leader ill Address Convention

By OLIVER F. WEAVER

DENVER — The Rocky Mountain Synod onvention is scheduled for April 27-30 in Messiah Church, Denver. Dr. N. Everett Hedeen, president of the West Central Conference of the Augustana Lutheran Church, will be the guest speaker on Tuesday morning.

Dr. F. Eppling Reinartz, secretary of the United Lutheran Church in America, will be the ULC representative. T. G. Hefner, Denver postmaster, will be toastmaster at the all-synod banquet on Wednesday evening in the new Brown Palace West Hotel.

Two young men will be ordained. They are Joseph Wold, called by the Board of Foreign Missions to serve in Liberia, and Charles Anderson, called by the Board of American Missions to develop a mission in Las Cruces, N. M.

Both are sons of St. Paul's congregation, Albuquerque, N. M., of which Synod President Leeland C. Soker was the pastor until last year.

Firm Foothold in Utah

UNITED LUTHERANS are in Salt Lake City to stay! The roll of charter members is growing slowly, but the first ULC congregation in Utah will soon be a reality.

Mission Developer Fred W. Henkel (*see cover*) began work in the capital of Mormon-land in June, 1958, and has made steady progress. Worship services were begun last Oct. 26 in the East Mill Creek Gymnasium. Recently a church site was purchased.

Salt Lake, with a population of 225,000, lies in a well-irrigated valley in north central Utah, almost completely surrounded by mountains. The Great Salt Lake is close by.

The Mormons predominate, of course, and Mormon "Ward Houses" or churches are found every few blocks. Yet each year the city becomes increasingly cosmopolitan as industrialization brings out-of-state residents to Utah. There are already several Lutheran congregations. ULC's new field is in the southeast area of the city.

Pastor Alton M. Motter
Return to Minnesota via England

Alton Motter Leaves Denver To Accept Post in Minnesota

ALTON M. MOTTER, co-pastor of Messiah Church, Denver, resigned this month to accept the position of associate executive secretary of the Minnesota Council of Churches. He came to Denver in 1955 after having been executive director of the Chicago Sunday Evening Club and, previously, executive secretary of the St. Paul, Minn., Council of Churches.

He was public relations executive for the

ROCKY MOUNTAIN . . .

1954 Assembly of the World Council of Churches in Evanston, Ill., and managing editor of *The Pulpit*, a monthly magazine for clergymen. His study of the program of the Minnesota Council of Churches was published by *Christian Century* in 1952. Total income for the council's program last year was $202,000, highest of any state council of churches in the nation. Of the amount, $40,000 was earmarked for overseas relief.

Pastor Motter will preach his farewell sermon at Messiah on June 7. He will then go to England and Scotland as member of the team of American ministers selected by the National Council of Churches for its annual summer interchange preaching program conducted in co-operation with the British Council of Churches.

Ground Broken at El Paso

GOOD SHEPHERD CHURCH, El Paso, Tex., broke ground last month for a new church building. The Rev. Dale L. Knudsen is the pastor.

FIRST CHURCH, Colorado Springs, moved into its new property on April 5. President Soker preached. The congregation had occupied the old building at Weber and Platte Streets since 1895.

The new building is a huge mansion on North Cascade Avenue, which is being adapted for church use until a new building can be erected. The pastor is the Rev. William H. Goede.

SHEPHERD OF THE HILLS CHURCH, Colorado Springs, has engaged an architect for a new building. Groundbreaking is planned for this fall. The Rev. Harvey L. Prinz is pastor.

FIFTH ANNIVERSARY was celebrated by St. Luke's Church, Albuquerque. A feature was an 80-pound birthday cake in the shape of the church building. The congregation was organized on Palm Sunday, 1954, by Pastor Donald C. Simonton. There are now more than 500 members.

Services Begin in Roswell

MISSION DEVELOPER William Hartman has started worship services in Roswell, N. M., using a rented school building. A goodly number of charter members have enrolled. Organization is expected in May.

TRINITY CHURCH, Laramie, Wyo., has started a junior youth group called "The Rangers." Plans are underway for a parish education unit to be built next to the church. The Rev. Ellis U. Shaffer is pastor.

TEXAS-LOUISIANA

New Buildings Occupied, Others Planned in Synod

By JAMES F. VORKOPER

AUSTIN—Young churches are moving into new buildings, older congregations are busy with construction plans. These are the signs of growth in ULC's far-flung Texas-Louisiana Synod.

Our Saviour Church, Tyler, held Palm Sunday services in its not-quite-finished building. Conveniently located opposite the Robert E. Lee High School on Loop Road, the attractive structure is a strong witness to the Lutheran work in Tyler.

In Mesquite, Bethlehem Mission held first services Maundy Thursday in its new location, the former Presbyterian Church. Easter attendance broke previous records with 84. An evangelism mission was held April 5-7, with the Rev. Martin L. Yonts, of Dallas, as instructor.

REPAIRS were badly needed at St. Michael's Church, Ray Point. But when the men of the church took a close look at the building, they concluded it would be wiser to build a new one. Now the plans are being developed.

Earlier St. Paul's Church, George West, began planning a new building to replace what is probably the smallest edifice in the synod. One family donated a tenth of an oil lease, another gave $500 outright. St. Paul's and St. Michael's form a two-church parish served by Pastor J. W. Kern.

New South Orlando Mission Congregation Growing Fast

AN "ADVENTUROUS group of Christians" about to organize a new United Lutheran Church in South Orlando, Fla. That's what the mission developer calls them. Many people would say the most adventurous of them all is the developer himself, Dr. Francis R. Edwards.

Last January Dr. Edwards said goodbye to St. John's Church in Wilkes-Barre, Pa., where he had been pastor for nearly 20 years and where he could have stayed for life. The first week in February he was ringing doorbells in South Orlando, trying to muster a new flock.

The new congregation will be a reality by Pentecost, if present plans work out. Dr. Edwards had enlisted enough Lutherans and other prospects to begin worship services on March 8. Attendance for the first four Sundays averaged over 150; about 90 came to Sunday school.

That's pretty good for a mission starting from scratch, even in Florida where sometimes churches grow faster than oranges.

This month Dr. Edwards and his organization committee are signing up charter members. A site is being selected for the church-to-be. Just now services are held in a National Guard armory, using the big drill floor for worship and three smaller rooms for church school classes.

A makeshift setting, to be sure. But there's nothing makeshift about the program. Dr. Edwards is satisfied with no less than the full Lutheran service.

After the first Sunday he inaugurated a "fourfold" program: The service at 10 A.M., and a church nursery for pre-school children during the worship hour; a "Come and See" group of first- to fifth-graders who are dismissed during the hymn before the sermon to learn the gospel from filmstrips; and then, after a 15-minute fellowship period, Sunday school classes for all ages from 11:15 to noon.

There's music, from a portable organ, and a choir that blossomed out in gowns on the fourth Sunday. The people come to church 15 minutes early to rehearse the liturgy in the new *Service Book and Hymnal.*

It was quite a jolt to his big Pennsylvania congregation when Dr. Edwards announced he was resigning last December. He was thought of as a fixture in the community as well as in the church. He had been president of the Wilkes-Barre Conference of the Pennsylvania Ministerium, and was to become dean of the new Scranton-Wilkes-Barre District on Jan. 1. He was also on the executive board of the Boy Scouts, and was chairman of the local Christmas Seal campaign.

But Dr. Edwards had "always wanted to be a missionary." He said he had put off leaving his congregation many times, rejecting "better" offers. Then when the Board of American Missions asked him to take the Florida assignment, he said he couldn't refuse.

"It is a great challenge for me," he explained. "I didn't know whether an older pastor could do this kind of a job, but I felt I had to try it. It has been a strange—and wonderful—experience."

First Service of New Mission in South Orlando Drew More Than 150 "adventurous Christians"

Synod President Conrad (left) and Developer Lippard with St. Timothy's charter membership
Major portion of mission's strength is derived from Cherry Point Marine Air Base

NORTH CAROLINA

St. Timothy's Mission Completes Organization in Havelock

By FRANK K. EFIRD

SALISBURY—St. Timothy's Church was organized at Havelock, N. C., on Easter Sunday with 160 baptized, 79 confirmed members. Mission Developer L. Aaron Lippard had entered the field last July.

Membership of the church is made up largely of U.S. Marines and their families, stationed at the nearby Cherry Point Marine Air Base. Charter members come from 23 states, the District of Columbia and Canada. Pennsylvanians lead with 14, Ohio and North Carolina are next with 10 each.

Dr. F. L. Conrad, president of the North Carolina Synod, preached and conducted the organizational service. Attendance was 187.

ST. ANDREW'S CHURCH, on the Lenoir Rhyne College campus at Hickory, was dedicated at special services April 5. President Conrad conducted the act of dedication, and Dr. Frank P. Cauble, of Lynchburg, Va., preached. The liturgists were Dr. Voigt R. Cromer, college president, and Pastor Albert H. Keck, Jr.

The building had been erected in 1950-51, when Dr. Cauble was pastor. But in keeping with synod practice, dedication was delayed until the structure was fully paid for. Total cost of $360,000 was cleared on Jan. 18.

The church is owned jointly by the synod the college and the congregation.

WEST VIRGINIA

Evangelism at Clarksburg Continues Synod Emphasis

By HAROLD L. HANN

FAIRMONT—With a 3 per cent increase in communing membership in 1958, and a 100 per cent response to the double apportionment benevolence appeal, West Virginia Synod has kept in front of the ULCA averages both in evangelism and stewardship.

To strengthen this position further, an evangelism mission is being held at St. Mark's Church, Clarksburg, April 26-29, with Dr. Frank K. Efird of Salisbury, N. C., as the missioner. An area mission is also planned in the mountain-top district, Aug. 23-30.

Synod Stewardship Chairman Daniel H. Bennett, in reminding congregations of 1959 benevolence quotas, is urging all to enlist the younger members in the stewardship cause.

Convention Set May 18-20

Dr. Donald L. Houser, executive secretary of the Board of American Missions, will be the ULC representative at the annual synod convention at Jackson's Mill, May 18-20.

Miss Elsie Otto, native West Virginian home on leave from Liberia, will speak at the concurrent convention of the United Lutheran Church Women.

Dr. Edward K. Rogers, secretary of evangelism and stewardship in the Pittsburgh synod, will address delegates of both conventions at a combined banquet on May 19. The Rev. George C. Weirick, retiring as synod president after three terms, will be honored.

The Rev. Roy J. Meyer has been made pastor emeritus of Edgwood Church, Wheeling, and has been supplying the pulpit of First English Church.

Congregation 55 Years Old

A double anniversary was celebrated April 5 at Grace Church, Fairmont. The congregation marked its 55th birthday and the 25th anniversary of the pastorate of the Rev. Harold L. Hann.

Dr. William P. Cline, former pastor, preached. The congregation will be host to the district ULCM spring rally on May 3.

Vacation school workshops will be held early in May at Clarksburg, Oakland, Md., and Wheeling.

Grace Church, St. Albans, is housed in a church building for the first time in its seven-year history. The church was dedicated in mid-March.

ILLINOIS

"We've Got the Safest Sunday School in Town"

Rockford—Faith Church was organized in Rockford in May of 1958, just three months after services had been started by young Mission Developer Arthur R. Stees in the city of 93,000 where three ULC congregations are already in existence.

The mission has a six-acre site in the northern part of town for a future building but is still meeting in a remodeled factory. With membership growing and Sunday school classes filling up, more space is needed.

This month, Faith Church's news bulletin *Cross Currents* carried this item: "Parents need not fear for the safety of the children in Sunday school. This is particularly true for the new primary boys' class. Last Sunday they met for the first time in new quarters—the safe in Atwood Center. The large 10 x 20-foot vault provides ample and secluded room for the class."

Commented Pastor Stees: "Meeting in a remodeled factory building may not be as comfortable as meeting in a properly appointed church but I can truthfully say that it is never boring."

Rockford primary boys in armored safe
Teacher controls combination

"Grandma" Romig Is Oldest ULC Pensioner at 102

IF YOU WANT to live to be 102, work hard, read your Bible and remain on "speaking terms with the Lord." This, at least, is Mrs. Romig's prescription for longevity, and she ought to know because she was 102 years old a few weeks ago.

Mrs. Rebecca Alice Romig, known as Grandma Romig by neighbors in Liverpool, Perry County, Pa., celebrated her birthday on Feb. 15. She received greetings from President Eisenhower, as well as more than 100 messages of congratulation from friends.

She is the oldest ULCA pensioner, according to her pastor, the Rev. Theodore Lindquist of Trinity Church, Liverpool. Her husband, the Rev. Moses S. Romig, died 42 years ago. He served the Liverpool parish.

Mrs. Romig was born in 1857 at Hublersburg, Center County, Pa., where she spent most of her childhood except for a short stay in Michigan. She reminisces about the old days when wolves howled along the snowy ridges near her home. She recalls that her brother, William H. Bartholomew, rode with General Phil Sheridan's famous sweep through the Shenandoah Valley.

She lives with a daughter, Mrs. Minnie Shumaker, in Liverpool, and has a surviving son, Walter Romig, in Philadelphia. In addition there are 11 grandchildren, 13 great-grandchildren, 3 great-great-grandchildren.

Mrs. Rebecca Alice Romig
Life is fun

"Grandma" is able to walk with the aid o a cane, and welcomes many Sunday after noon visitors. She enjoys both religious an popular music, on television and record

PENNSYLVANIA

Trinity Church, Danville, Marks 100th Anniversary

By ROBERT E. PICKING

WILLIAMSPORT—Trinity Church, Danville, observed its centennial anniversary the week of April 19-26. The nave and chancel had been redecorated for the occasion, and an altar was installed in the church school rooms. The pastor is the Rev. C. Elwood Huegel.

Speakers during the week included Dr. Dwight F. Putman, president of the Centra Pennsylvania Synod; Dr. Ralph C. Robin son, synod secretary; Dr. Elmer E. Leisey pastor of Trinity from 1926 to 1940; th Rev. Bernard W. Krapf, pastor from 194 to 1952; the Rev. John J. Lenhardt, vic president of the Susquehanna Conference the Rev. John A. Dietterle, of Birdsboro the Rev. Charles A. Souders, of Berwick and the Rev. Richard L. Krapf, of Phila delphia.

Social Work Inaugurated

JUNIATA CONFERENCE'S inner mission de partment is establishing part-time social cas

ork service for congregations. Mrs. Wil-am Pratt, an experienced social worker ho is a member of Grace Church, State ollege, will provide the service on a lim-ed-time basis.

The spring meeting of the conference as scheduled for April 23 at St. John's hurch, Spring Mills.

SUSQUEHANNA CONFERENCE met April 13 t Messiah Church, South Williamsport. Dr. eryl B. Maurer, synod director of survey nd research, was the speaker.

Preparing for its fall meeting next Sept. 1, the foreign missions committee of the onference has invited Dr. Earl S. Erb, ex-cutive secretary of the Board of Foreign Missions, and the Rev. Luther A. Gotwald, r., of York, as members of a panel on orld missions.

Drive-In Service Decried

FOUR THOUSAND persons attended a sun-ise Easter service at the Espy Drive-In heater. The service had the approval of any organizations in the area. But the ev. Walter Brandau, pastor of St. John's hurch in Espy, said he was opposed to it.

"It is just not true worship," Pastor randau commented in his parish news bul-tin. "It is entertainment, pure and simple. here is no fellowship of saints. There is no articipation but that of the offering.

"There is no singing of hymns and likely o personal prayer. Each person sits in his wn tin car, cut off from others and from ny participation except listening and pay-ng a 'buck' for a 'fine show.'"

Parish Consolidation Studied

SIX CONGREGATIONS of the Liverpool par-sh, of which the Rev. Theodore Lindquist s pastor, are considering a plan to reduce he number of congregations. A parish study ommittee is assembling facts to determine whether they can unite into one church or hree.

The high cost of maintaining the six sep-arate congregational properties, and dif-ficulties in maintaining an effective Christian program, were cited as reasons for consider-ing the consolidation.

The congregations are Messiah, St. John's, St. Matthew's, St. Michael's, Trinity and Zion, all within a seven-mile radius of Liv-erpool. The largest is St. Michael's, with 152 confirmed members in 1958. Two are union churches shared with Evangelical United Brethren congregations.

TRINITY CHURCH, Milton, rededicated a remodeled pastor's sacristy as a memorial to the late Lt. Richard P. Gramley, who lost his life by drowning in a Navy accident last September. He had been scheduled to enter Gettysburg Seminary next fall.

ST. MATTHEW'S CHURCH, Shamokin Dam, dedicated a recreation building costing $25,000. It will serve the youth of the com-munity as well as the congregation.

FIRST AND TRINITY CHURCHES, Selinsgrove, held combined Lenten services . . . Good Friday service from Christ Church, Lewis-burg, was telecast from a Wilkes-Barre sta-tion, with a 70-voice youth choir and a ser-mon by Pastor George K. Bowers . . . Miss Hazel Naugle, former missionary to India, spoke to the women of Bethany Church, Montoursville . . . St. Matthew's Church, Catawissa, dedicated an altar in the Sunday school room.

Rural Parish Revisions Discussed in West Penn

By JEANNE W. WEBER

GETTYSBURG—Two area meetings have been held in the West Penn Conference to consider the future of the rural church. Pas-tors and laymen of the Carlisle area met in St. Matthew's Church, Plainfield, last Feb. 24.

Under the leadership of synod officials, they discussed the possibilities of realign-ment of parishes, through merger of some congregations and dissolution of others. An April follow-up meeting was planned, to dis-cuss the situation in nine specific churches.

The speakers were Dr. Martin Tozer, synod superintendent of home missions and

PA.: GETTYSBURG . . .

rural church work; Dr. Beryl B. Maurer, director of survey and research, and the Rev. Arthur E. M. Yeagy, assistant to the synod president.

A similar meeting was held March 17 in Biglerville by rural churches of the Adams County area. The objective is to strengthen rural church work throughout the conference by the most efficient use of combined resources.

Spring Conference Held

WEST PENN CONFERENCE held a spring convention for the first time in its history on April 20 in St. Mark's Church, Mechanicsburg. Ira Sassaman, synod director of Christian education, spoke on "Goals and Methods for Effective Christian Education." A communion service was held at the close.

PASTORS of the West Penn and York Conferences were to meet at Allenberry Inn, Boiling Springs, April 27-29, for a seminar on Christian Social Responsibility. The Rev. Rufus Cornelsen, social action director for the ULC Board of Social Missions, and Dr. Karl N. Hertz, of Wittenberg College, were the featured speakers.

CHRISTIAN education committee of the West Penn Conference will hold two area vacation church school workshops. One is on April 29 in First Church, Chambersburg, the other April 30 in First Church, Carlisle.

The Chambersburg workshop was to discuss the Co-operative Series VCS material to meet the demands of many churches which co-operate in interdenominational schools.

Education Building Started

ST. PAUL'S CHURCH, Orrstown, the Rev. Henry Latshall, pastor, broke ground recently for a new education building. Estimated cost is $25,000.

ST. JAMES' CHURCH, Gettysburg, dedicated parish house facilities in the former parsonage, renovated at a cost of $6,500. It includes church offices, social rooms and headquarters of the Lutheran Inner Mission.

ST. JOHN'S CHURCH, Abbottstown, was to rededicate its renovated sanctuary on April 26, with a sermon by Synod President Dwight F. Putman.

ST. JOHN'S CHURCH, Mercersburg, recently received $22,500 from the estate of Miss Ruth Phenicie, a schoolteacher.

NEW JERSEY

Faith Healing Workshops Set for Pastors of Synod

By RALPH I. SHOCKEY

TRENTON—Pastors' workshops on the subject of faith healing will be held in the three conferences of the synod beginning late this month. It will be the fourth of the series of workshops sponsored by the chaplaincy division of the Lutheran Welfare Association of New Jersey.

Faith healing has drawn much attention recently, and the ULCA Committee of Presidents decided to study the entire field.

Dr. Samuel Klausner, director of the program of research in religion and psychology at Columbia University, will be one of the lecturers. The Rev. Keith Keidel, chaplain of the Englewood Community Hospital and former supervisor of clinical training at Greystone State Hospital, will discuss practical application of the subject matter.

First session is scheduled at Holy Communion Church, Berlin, April 28. The second is at Emmanuel Church, New Brunswick, May 5, and the third at St. John's Church, Englewood, May 12. Sessions begin at 10 A.M. and continue throughout the day. The program is being arranged by the Rev. George Koehler, director.

Social Responsibility Topic

AN INSTITUTE on Christian Social Responsibility will be held June 15-17 at Upsala College, East Orange, June 15-17. It is sponsored by the synod's Board of Social Missions. It will deal with current social problems facing pastors and parishioners as they seek to make Christianity relevant to daily life.

Dr. Franklin Sherman, of the department religion, Iowa State University, and Dr. arl Hertz, of the department of sociology, ittenberg University, will be the leaders.

PRACTICAL POINTERS for implementing the nod's stewardship program were given at series of meetings held recently. Confer- ces were held at St. John's Church, Wil- mstown, for southern pastors and laymen; Emanuel Church, New Brunswick, for ntral leaders, and at Holy Trinity Church, asbrouck Heights, for northern church- en.

Funeral Guide Issued

ZION CHURCH, Oldwick, issued a "Guide r Church Funerals" in an effort to offset ocal undertakers who were quite un- hristian in their approach" and to change ttitudes concerning the sentimentality sur- unding death and funerals."

The Rev. Godfred C. Jacobsen circulated e guide among local morticians. "Perhaps e are not too far from bringing the last ucial moment of life back to the ultimate tting—the church," he said.

MORE CONGREGATIONS are adopting the w *Service Book and Hymnal.* Recently St. uke's Church, West Collingswood, began sing it.

Court Rules in Favor of Synod In Case of Former ULC Church

HARRISBURG—Central Pennsylvania Synod okesmen announced this month that a amden, N. J., church, formerly affiliated ith that synod, has complied with a court rder to pay $7,500 to the synod and to hange its name.

Synod Secretary Ralph C. Robinson said he court action was an outgrowth of a suit rought by the synod against St. Paul's vangelical Lutheran Church in Camden fter that congregation withdrew from the entral Pennsylvania Synod and the ULCA November, 1954.

The congregation at that time cut its 50-year-old ties with the synod after charging that the United Lutheran Church departed from the faith because of its affiliation with the National Council of Churches of Christ in the U.S.A. and the World Council of Churches, and its endorsement of the Revised Standard Version of the Bible.

After the Camden church withdrew, the synod took legal action to recover its equity in St. Paul's Church building and asked that the congregation be compelled to change its name.

The Superior Court of New Jersey ruled in favor of the request and ordered St. Paul's to pay the claims and to change its name to St. Paul's Independent Evangelical Lutheran Church of Camden, N. J.

NEW YORK

Department Work Expanded By Rochester Conference

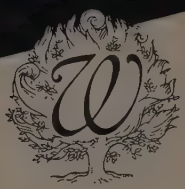
By HERBERT A. BOSCH

ROCHESTER—Organization of the Rochester Conference was completely overhauled at the spring convention. The former standing committees were expanded into functional departments, and several officers were added to the executive committee.

Every congregation is represented in each department, such as stewardship, parish education, home missions, inner missions, promotion, worship and music, and pensions. Department heads are appointed by the conference president.

The new system is designed to strengthen ties between the conference and the synod, on one hand, and the conference and the congregations on the other. It is intended to make progressive programs available for every congregation, with leadership from conference, synod and general church levels, and to make use of "grass roots" ideas and methods developed at local levels.

The Rev. Elmer G. Schaertel, of the Church of the Redeemer, was elected conference president, and the Rev. Martin L. Dolbeer, of Trinity Church, secretary.



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Y.: ROCHESTER . . .

Inner Missions Active

AFTER A LAPSE of several years the Lu-eran Inner Mission Society has its own adquarters again. A former funeral home s been purchased for offices.

The society begins its second quarter-ntury with added emphasis on work with der people. Senior Citizen groups have en formed in many churches. "Golden gers" from the neighboring downtown urches, Reformation, Zion and St. Luke's, ve united in one active and expanding it.

The Rev. Albert R. Horn, an ALC pastor, the chaplain-director of this intersynodical ency.

Church Has Sesquicentennial

ST. PAUL'S CHURCH, Dansville, is observ-g its 150th anniversary. Dr. Robert ackel, of Trinity Church, Akron, Ohio, as the speaker at a commemoration service April 19. Included in the church's his-rical display are items relating to the igin of the Red Cross, which held its first eeting in the church in 1881.

The Rev. Richard Olsen, pastor, is direct-g an extensive program of renovation for e anniversary year.

ATONEMENT CHURCH, the Rev. Frederick Reissig, pastor, broke ground for its first it. It will be ready for occupancy in early tumn. Cost is estimated at more than 00,000, and the two-year-old congregation coping with adult sized financial prob-ms.

MESSIAH CHURCH, Greece, most recently ganized mission, has completed a house apel to serve its 120 confirmed members. astor Frederic J. Teichmann finds the early 700 new homes in the area a fertile ld for expansion.

CONFERENCE is negotiating for a camp te on Lake Keuka. A holding and financing thority, appointed by the president, is de-sing ways and means.

Western District Weighs Full-Time President Plan

BUFFALO—The Western Conference convention approved a study, suggested by retiring President Ernest C. French, to consider making presidency of the conference a full-time position. The delegates rejected

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N. Y.: BUFFALO . . .
a related proposal that the conference be divided into two groups when the merger with Augustana, Suomi and AELC is effected.

Dr. Alfred L. Beck, synod president, gave a detailed explanation of the synod bound-

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WEEKDAYS
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MESSIAH LUTHERAN
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DR. ROSS STOVER Preaches
11 A.M. , 7:30 P.M.

aries proposed by the JCLU. A proposal b the social missions committee to co-ordina financial appeals for all purposes was r ferred for study by a special committee.

The Rev. Edward G. Goetz, of St. John Church, Lancaster, was elected presider and the Rev. Paul G. Alberti, of St. Mark Church, Kenmore, secretary. Mrs. Andre Stohrer, of Holy Trinity Church, was electe treasurer, the first woman to hold the pos

Camp Schedule Planned

CONGREGATIONS are looking forward t the summer months when the Augustar Church camp on Lake Chautauqua will b operated by the combined forces of ULC and Augustana. The Rev. Robert E. Heffne of First Church, Lockport, is chairman c the conference camping committee.

ZION CHURCH, Silver Creek, dedicated a addition which provides more room in th sanctuary and several new meeting room Volunteer labor reduced the original est mated cost. A campaign for $5,000 brough pledges of more than $8,000, leaving a ba ance for future expansion.

ST. JOHN'S CHURCH, Lancaster, is erectin two parsonages on the spacious churc grounds, to provide a home for the assista as well as the senior pastor, the Rev. E ward G. Goetz. Peter Suarez, a senior Hamma Divinity School, has been called t become the assistant pastor.

THURSDAY NOON services conducted durin Lent at Holy Trinity Church have been co tinued through April. Dr. Ralph W. Loe and the Rev. Matthew L. Winters, pastor report an average attendance of 100 person

Changes in Buffalo

THE REV. ROBERT M. IRELAND was in stalled as pastor of Resurrection Church o Feb. 22. The Rev. Andrew P. Kazar ha become pastor of Reformation Church afte supplying the pulpit for several weeks. Th Rev. Alvin Butz, Jr., assumed the pastorat of Zion Church, Niagara Falls, succeedin Dr. Arthur H. Schmoyer who was electe pastor emeritus.

NEW MISSION FIELDS

This is the latest Board of American Missions listing of areas where Lutheran services have recently been started. Persons living in or moving to these areas should be urged to look up the new ULCA group. Names of mission developers are indicated next to the names of communities where development work is proceeding.

ARIZONA:
Phoenix (N.E.)—William S. Rizer
CALIFORNIA:
Oxnard-Port Hueneme—Terry Valentiner
FLORIDA:
Fort Walton Beach—Robert L. Keys
INDIANA:
Gary (South)—Reinhold G. Sedo
IOWA:
Burlington—Jack R. Behlendorf
KENTUCKY:
Fern Creek (Louisville)—Robert L. Hauss
MICHIGAN:
Erin Township—Kamal J. Hanna
Trenton—Franklin A. Jones
White Lake Township—Ivan C. Ross
MISSOURI:
Kansas City (N.E.)—Richard O. Scherch
NORTH CAROLINA:
Boger City—Everett Price
NEW MEXICO:
Las Cruces—Edwin C. Anderson
OHIO:
Stow—Charles A. Wallick
OKLAHOMA:
Tulsa—Arthur E. Homburg
PENNSYLVANIA:
Fairless Hills (Levittown)—
Walter L. Hitchcock, Jr.
TEXAS:
Hurst—Thomas O. Stelling
Wichita Falls—Robert W. Breitkreutz
ALBERTA:
Calgary—John E. Fullmer
MANITOBA:
Winnipeg (Windsor Park)—
Raymond H. Sevold

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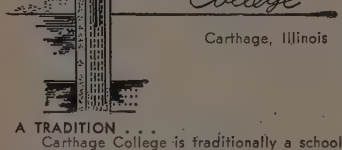
Synod Convention Calendar

May 5-7
KENTUCKY-TENNESSEE:
Fenner Memorial Church, Louisville, Ky.
MISSISSIPPI:
Luther Chapel Lutheran Church, Pulaski
May 5-8
GEORGIA-ALABAMA:
Our Redeemer Church, Montgomery, Ala.



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May 7, 8, 10
NOVA SCOTIA:
St. Paul's Church, Bridgewater
May 11-13
INDIANA: Second Church, Richmond
MICHIGAN: Immanuel Church, Jackson
May 11-14
FLORIDA: St. John's Church, Hollywood
ILLINOIS: Hotel Faust, Rockford
May 18-20
WEST VIRGINIA:
West Virginia Bldg., Jackson's Mill, West
May 18-21
CENTRAL STATES:
Kountze Memorial Church, Omaha, Neb.
IOWA: Trinity Church, Webster City
OHIO: Holy Trinity Church, Akron
PACIFIC: Our Saviour Church, Seaside, Or
PACIFIC SOUTHWEST:
St. Mark's Church, San Francisco, Calif.
TEXAS-LOUISIANA:
St. Luke's Church, San Antonio, Tex.
May 19-21
NORTHWEST:
Salem Church, Minneapolis, Minn.
WARTBURG:
St. Mark's Church, Cudahy, Wis.
May 19-22
PENNSYLVANIA MINISTERIUM:
The Inn, Buck Hill Falls, Pa.
May 24-26
CARIBBEAN:
Messiah Church, Rio Piedras, P. R.

DECEASED

MRS. CLARA MARIE ALBRIGHT, 8
widow of the Rev. Henry John Albrigh
died April 2 at Omaha, Neb.

Pastor Albright served parishes in Elkto
S. D.; Renville, New Ulm, Hutchinso
Litchfield, and Rochester, Minn.; Glasc
Kan.; and Gilead, Benson, and Snyder, Ne

Mrs. Albright is survived by one son, fo
daughters, a sister, and two brothers.

Funeral services were conducted April
at Kountze Memorial Church, Omaha, b
the Rev. Ralph R. Bergstresser.

Burial was at West Lawn Cemeter
Omaha.

MRS. JULIANA MEYER BRAUNE, 79, dow of the Rev. Oscar E. Braune, died arch 28 at Allenwood, N. J. She was a tive of Rochester, N. Y.

Pastor Braune, who died in 1952, was stor of St. John's Church, Newark, N. J., r almost 50 years.

Mrs. Braune is survived by one brother, ank P. Meyer, of Lavallette, N. J.

Funeral services were conducted at St. hn's Church, Newark, April 1 by the Rev. rl T. Uehling, pastor of St. John's, and stors Frank Bauman and William Jensen. Burial was at Hollywood Memorial Park, nion, N. J.

THE REV. GEORGE R. DEISHER, SR., , retired ULC pastor, died April 10 at ngston, Pa.

Pastor Deisher was born in Berks County, ., and was a graduate of Muhlenberg llege and Philadelphia Seminary.

Ordained in 1903, he became pastor of e Rohrerstown-Chestnut Hill parish, Pa. 1906 he assumed the pastorate of the nestown, Pa., parish, which he served until s retirement in 1951.

Pastor Deisher is survived by a son, the v. George R. Deisher, Jr., pastor of Holy inity Church, Kingston, and a daughter, rs. Catherine E. Baxter, Downingtown, Pa.

Funeral services were conducted at Zion urch, Jonestown, April 14 by Dr. Claude Schick, secretary of the Pennsylvania inisterium, and the Rev. Craig J. Dorrd. Burial was in the church cemetery.

MRS. JOHN C. STUFF, 52, died March at Washington, D. C. She was the wife Dr. John Stuff, assistant pastor-superinndent of the National Lutheran Home for e Aged.

Born in Fort Loudon, Pa., the former argaret Isabelle Gish married Dr. Stuff in 33. She was a member of St. Peter's urch, Washington.

Surviving Mrs. Stuff, besides her husband, e a daughter, Margaret Ann; three broths, Fred, Paul, and Carl Gish, and a sister, rs. Marjorie Johnson.

Funeral services were conducted at the National Lutheran Home March 27 by the Rev. Donald F. Brake, Dr. Robert Lang, and Dr. Carl Simon. A service at Fort Loudon was conducted by the Rev. John L. Kugle and Dr. J. Frank Fife, president of the Maryland Synod. Burial was at Fort Loudon, Pa.

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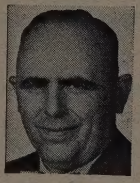

W. J. Schnell
The Author

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IN CONCLUSION

IF THE CHURCH is the conscience of the nation, it's time for it to do a little prodding on the subject of taxes.

Most people agree that they have a moral duty to pay for the cost of government. The services and protection of government are needed. It is only fair that they be paid for as promptly as possible. Budget deficits that are made up for by borrowing simply postpone taxation to later years. They mean that our children and grandchildren will pay our bills. This is a form of stealing from future generations.

Most people are also likely to agree that taxes should be proportionate. They should neither soak the rich nor rob the poor, but all individuals and industry should be assessed fairly. Luxuries deserve to be taxed.

THE GREATEST DANGER comes when lawmakers impose hidden taxes, in the mistaken belief that they are fooling somebody; or when they encourage immoral practices that they hope will "painlessly" produce revenue for the state. There have been a dozen examples of this trend in recent months. Efforts have been made to legalize lotteries, with the profits going into the public coffers. Some legislators gloat over the chance to increase betting, because they think they can tax it without most people being the wiser. Mostly such measures are painless only in the sense that dope addiction is painless. The result is often just as tragic.

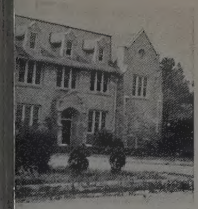
An instance of this strange moral attitude was New York City's effort to legalize street-corner betting, with city-operated gambling parlors to be set up. There was a grain of truth in the contention that this would simply bring into the taxable open the gambling now co ducted secretly. It would also, howeve have made betting convenient enough lure into its trap many people who ha not yet discovered a way to lose the money to the bookmakers. Fortunatel New York's churches led a loud outc and the state legislators turned down th proposition.

Pennsylvania recently raised its sal tax, which now affects almost eve transaction in the state. Some of the e ceptions are strange. The worker wh buys a sandwich for his lunch pays th full 3½ per cent tax on its cost. Re taurant meals costing more than ten cen are taxed — and does anybody kno where a restaurant meal can be boug today for less than that amount? But a bar or taproom or cocktail lounge, a the alcoholic drinks are tax-free. Th reasoning is that beer and liquor ha already been taxed. Farmers and foo processors will be amazed to know th —theoretically—they haven't been taxe for the stuff that goes into the restaura meals! Evidently the liquor lobby Harrisburg is powerful.

ANOTHER MORAL and historic questio rises over taxation without represent tion. Workers in Philadelphia (and son other cities) pay a city wage tax no ma ter where they live. They may have n vote in the city and no control over t city's expenditures—but they pay f them. Out-of-staters who work in stat with an income tax, like New York, a in the same boat.

It has been rightly said that death an taxes are inescapable. In the case taxes, there's a moral requirement th they be fairly applied, honestly collecte and the money properly used. Anythi else violates our fundamental moral cod

—ALBERT P. STAUDERMAN



WHAT DO YOU KNOW

about your Seminaries?

U.L.C.A. SEMINARIES

CENTRAL
Fremont, Nebraska

CHICAGO
1644 S. 11th Avenue
Maywood, Illinois

GETTYSBURG
Gettysburg, Pa.

HAMMA
Springfield, Ohio

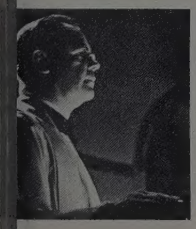
NORTHWESTERN
100 E. 22nd Street
Minneapolis 4, Minn.

PACIFIC
2770 Marin Avenue
Berkeley 8, Calif.

PHILADELPHIA
7301 Germantown Ave.
Philadelphia 19, Pa.

SASKATOON
Eighth Street, East
Saskatoon, Sask., Can.

WATERLOO
Waterloo, Ont., Can.



What are seminaries?

. . . theological schools which prepare qualified men for the Gospel ministry and women for special service in the church.

How many U.L.C.A. seminaries are there?

Ten seminaries are related to the United Lutheran Church; they are owned and operated by the synods of the Church.

Are seminaries important?

Effective pastors must have an adequate seminary education.

Are seminaries producing enough pastors?

The U.L.C.A. now needs about 400 pastors, but only 200 seminary graduates will be available in June for congregations, agencies and institutions.

What do the seminaries need?

They need men and women who wish to be spiritual leaders, pastors, and friends of the friendless. The seminaries need your prayers, earnest consideration and financial support.

For more information write:

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The United Lutheran Church in America
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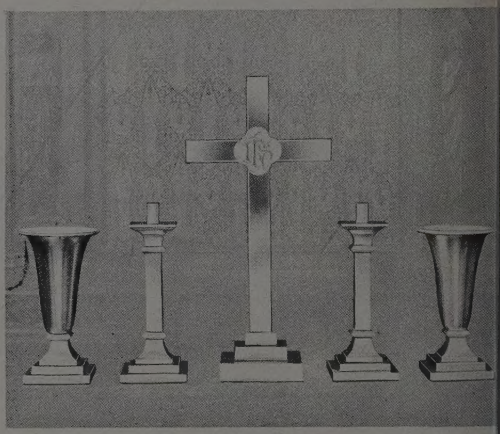

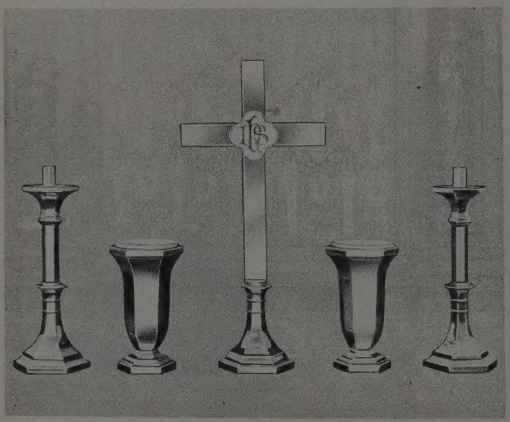

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